

1350

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**THE**  
**Glorious Victory**  
**OF**  
**CHASTITY.**

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THE





THE  
Glorious Victory  
OF  
CHASTITY;  
IN  
JOSEPH'S *hard* Conflict,  
AND  
*His Happy* Escape.

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By B. JENKS, Rector of *Harley*  
in *Shropshire*, and Chaplain to the  
Right Hon<sup>ble</sup> the Earl of *Bradford*.

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Gen. 39. 9. *How then can I do this great*  
*Wickedness, and Sin against G O D?*

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Inter omnia Certamina Christiano-  
rum, duriora sunt prælia Castita-  
tis: Nam ibi continua pugna, &  
rara Victoria. *Aug.*

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T H E  
P R E F A C E.

**T**H E frequent Alarms which we have from the many foul Miscarriages of wanton Lewd Sinners, do give so much occasion for all united endeavours to check and suppress the growing Abomination; That I shall make no Apology for the present Service here offered, as owing to my Country.

Tho' I expect but very course Rewards, for offering to stir in the Vipers nest, who will hardly forbear to hiss and avenge them-

## The Preface.

*themselves, as far as they can reach with their venomous stings: Yet where such is the case, That not only some Managers of the Stage set their Wits a'work to Credit the most detestable Cause, and thereby give all the Encouragement they are able to the scandalous Tribe: (And such Loose Principles may be expected, even naturally, to issue in dissolute Manners :) But even some that carry the Face of Religion, can yet take such Liberty of running into the filthy Conversation, as to Lose themselves, and Plague their neighbours, and give occasion to the enemies of the Lord to Blaspheme, and speak evil of*

## The Preface.

of the way of Truth; for teaching its Professors to Practise no better: It's time, then, to rub up the Memories of such, as can so Forget themselves; and try to awaken their drowsy Sense, who are in such danger to be Hard'ned, thro' the Deceitfulness of Sin.

And if the Help come too late, and the Attempt prove ineffectual, to Reclaim the Tainted, and to stop those that are driving on in the Lustful Career; Yet I am not without hope, that it may prove of some use, to Preserve the Whole, and warn the Tempted, to start back from throwing themselves upon their own Shame and Ruin.

To

## The Preface.

*To this end therefore do I now produce, and seek to Improve, the famous Instance of a brave Youngster ; that maintain'd his Virtue and his Honour, against all the Artifice and Importunity of a most charming Tempter. That, seeing what has been done may be done, None may alledge any circumstances of their Case, for the Necessity of carrying so Wickedly, as to act quite contrary ; But be ambitious to follow the Example so great and Worthy : And thus, thro' God's Grace, secure and win the happiest Victory, the sweetest Peace, and the highest Glory.*

T H E

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## ERRATA.

Page 94. l. 15. for *their* r. *your*.

Page 96. l. 16. for *thy* r. *this*.

T H E

The Controversy

THE  
Glorious Victory  
OF  
CHASTITY.

THE Story of JOSEPH contains such a noble Subject of Consideration ; as is much the more Illustrious for all those bright Rays of *Divine Influence*, which we may observe here and there, so remarkably falling into it.

For even in every Turn of his Affairs a kind *Providence* still followed him, and watch'd over him; to take Care of him, and to *chuse his Inheritance for him*. Yea, when things went never

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so Cross with him, Yet under the very  
Frowns of the World Heaven Smil'd  
upon him.

And the less do I Wonder to find  
such Wonderful Passages in his Life,  
When I look upon him as a Type and  
an eminent Representative of our blest  
*Lord* himself; both in his Depres-  
sion and Temptation, and also in his  
Rise and Exaltation: Being Spighted  
and Sold away by his Brethren; False-  
ly Accused, and condemned to Lye  
and Suffer with *Malefactors*: Yet he  
happily Weather'd out all the Storms;  
and nothing could prevent his Ad-  
vancement to Honour, and that even  
of the highest Post.

He was made to be *Great*: But little  
would one have thought so, at his first  
Setting out; When twice he was Bar-  
ter'd away, as a Beast, in the Market;  
first by his own nearest Kindred, to the  
*Ismaelite* Carriers going down into *E-*  
*gypt*; And again, by those Chapmen,  
to *Potiphar* the Captain of *Pharaoh's*  
Guard.

But in his very Adversity Prosperi-  
ty did attend him; Because the *Lord*  
was

## of CHASTITY. 3

was with him. For whom God will Raise, in vain do Men endeavour to Suppress. His new Master, the *Egyptian Officer* took notice, That the Lord made all which *Joseph* did to Prosper in his hand. Gen. 39. 3. And therefore he cast a very Sweet aspect upon him ; and *Joseph* found Favour in his sight. ver. 4. Nor did he any more use him as a Slave or Underling ; but made him Overseer of his House , and all that he had he put into his hand.

Whereupon he quickly found what a Wise thing he had done ; and what a profitable *Superintendent* over his Affairs he had found : For every thing Succeeded the better wherein *Joseph* had a hand : And thenceforward, *the Blessing of the Lord was upon all that he had, in the House and in the Field.* Ver. 5. Therefore did he deliver up all to *Joseph's* Management ; and Trusted the whole that he had to this new Steward's Custody ; with whom he was so highly Satisfyed, that he took no further Care to Look after any thing himself : But it's said, ver. 6. *He knew not ought he had, save the Bread which he did eat.*

This was a mighty Confidence in a Stranger : But he knew what he did,

#### 4 *The Glorious Victory*

and how well the Trust was plac'd, in such a Favourite of *Heaven* ; crown'd with Blessings from above, and a continued *Series* of all good Success. Where we see a Master happy in the best Servant ; and a Servant as happy in the kindest Master.

But in this uncertain World, alas, What sweet Sunshine, without a Succession of Clouds and Storms ? What bright Day, that does not close up in a dark Night ? When all was so Flourishing with *Joseph*, and every thing round about him look'd so Gay upon him ; Yet there was a foul Tempest hanging over him ; and an ill *Instrument* devising Wickedness against him ; To involve him in Trouble and Mischief ; and give him the hardest Task, to save first his Virtue, and then his Life.

His *Mistress* became the Lewd Tempter, to Haunt and importune him ; and ( forgetting her Sex as well as her Duty, ) very urgent and Pressing She was with him, and with repeated Onsets hung burdensome upon him. And when she found herself Baffled in the Attempt ; That there was

no

## of CHASTITY. 5

no Gaining of her point ; but the holy good Man , tho' wearied out of his Patience, would not part with his Innocence ; stood the Shock of all her Solicitations ; and not only despis'd her *Courtship*, but Abhorr'd her Motions : The Love and Lust then turn'd all to Spight and Rage ; and the Impudence of an audacious Strumpet grew to the Hardiness of a notorious Lyar. She went and made an Uproar in the house, and forg'd a Devilish Falshood ; Telling first to the Servants, and then to the Master, ( assoon as he came home, ) What a Villain this *Joseph* had shew'd himself ; violently to assault her *Chastity* ; So that for her own Safety she was forc'd to make an Outcry : upon which, the Guilty fled, and left his Coat behind him ; which she kept as the Monument and Evidence of his Crime , to shew and Convince her Lord.

See how fruitful is one Wickedness to breed another ; and also how cunning to *Palliate* and defend it self. For here was a very plausible Tale, like to find credulous Ears ; Yea, to win Pity and Favour to the seemingly Oppressed ; and to pull on Indignation and Re-



## 6      *The Glorious Victory*

venge upon the daring *Aggressor*. Such a quick and witty Invention have the *Obnoxious* to cover their Shame; And so ready is the *Father of Lyes* to help out his Vassals, and suggest to 'em somewhat or other still to Credit their Cause, and Defend themselves in the possession of their Lusts.

And this Plot, so laid, did take and had the Effect which she wish'd. For the Master, upon his Wife's Report of the Matter, was all in a Flame: *His wrath was kindled.* Ver. 19. And too hasty without further Enquiry or Examination of the Allegation, and too uncharitable to his good and faithful Servant, presently clapt him up in Prison.

Thus may Innocence be spit upon and run down; and such as stand never so clear and untainted, may yet hear Hard things and lye under the foulest Reproaches; as if they were the worst of men that deserv'd it all.

But this will not Last alway. No; God in his due time will Vindicate the Cause of his slander'd Servants, and bring forth their Righteousness as the Light,  
and



## of CHASTITY. 7

*and their Judgment as the Noon-day. Psal. 37. 6. Tho' the Wicked watcheth the Righteous, and seeketh to slay him; the Lord will not leave him in his hand, nor condemn him when he is Judged. Ver. 32, 33. Therefore (it follows,) Wait on the Lord, and keep his way. Be not discouraged there to proceed, Because thou dost Well and hearest Ill: For (yet) he shall Exalt thee to inherit the Land; and when the Wicked are cut off thou shalt see it.*

So did it prove here, in the Case of this Impeached and Abused Servant of the Lord: Tho' he was made a Prisoner, Yet even here he found such Favour, that he was Trusted as the head Gaoler, and had Liberty to do his own Pleasure; and all the rest were Order'd as he gave the word. Yea, the very Prison, that Low place, was made a Step to his highest Preferment; even the next place to the Throne, and to Govern all the Land of Egypt.

For the Lord making him *Wise as an Angel of God*, to Interpret Dreams; first those of Pharaoh's Butler and Baker in the Prison: Upon the credit of this he was after call'd to do as much for the King himself; to Interpret Pha-

## 8 *The Glorious Victory*

raoh's own Dreams: Which he did so much to the King's Content; that he thereupon presently set him up to that eminent Height described, Gen. 41. 40, 41, 42, 43. *Thou shalt be over my House; and according to thy word shall all my people be Ruled. Only in the Throne will I be greater than thou. And Pharaoh said to Joseph, See I have set thee over all the Land of Egypt. And Pharaoh took off his Ring from his hand, and put it upon Joseph's hand; and array'd him in vestures of fine Linnen, (or Silk,) proper for that hot Country;) and put a Gold chain about his neck: And he made him to Ride in the second Chariot that he had; And they cried before him, Bow the Knee: And he made him Ruler over all the Land of Egypt.*

Now here was Virtue and Piety breaking out of Clouds and Obscurity, to a glorious Lustre and Dignity: As the Apostle represents it, Acts 7. 9, 10. *The Patriarchs moved with envy, Sold Joseph into Egypt; but God was with him, and deliver'd him out of all his Afflictions; and gave him Favour and Wisdom in the sight of Pharaoh King of Egypt: And he made him Governor over Egypt, and all his house.*

And

# of CHASTITY. 9

And now he was in a condition to *Retaliate* and be even with his spiteful Brethren that sold him away : And very kindly, indeed, he was Reveng'd upon 'em ; first to entertain 'em with the best Fare , and all the endearments of comfortable words and obliging carriage ; at the discovery and opening of himself to 'em : And afterwards, to pleasure 'em with all the *Fat* and the *Good* of the Land of *Egypt*, wherein he Enstated and settled 'em , and all that belong'd to 'em. So highly setting up his whole Family, as well as wonderfully Reviving the Spirit of his aged *Father* ; not only to see the face of that Son whom he had given up for Lost , but also to enjoy the Transporting sight , and share in the happy Fruits of his Greatness and Glory and Lordship over all the Land.

And tho' such Splendor and Honor is not always to be reckon'd upon in this World by all that do Righteously , and Suffer Wrongfully : Yet, whoever thou art, when Conscious to thy own Integrity, tho' Aspersed and heavily Charged with the things which thou hast not

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done, and drest up for such a one as thou knowest thy self not to be: Then be in no Care about the matter; So as to break out in Bluster, and execute Vengeance: But *Wait patiently for the Lord, and commit thy Cause to him that judgeth righteously.* Never fearing but, in good time, he will lay open Mysteries of Iniquity, and *bring to Light the hidden things of Darknes;* put thy Accusers to Confusion, and make them to know *That he has Loved thee.*

O what a Guard and strong Tower is Uprightness, To make the *Righteous Bold as a Lyon,* and Undaunted under all Calumnies and Abuses! Never Violate *Conscience* then; But stem the Tide of all Temptations that would put thee beside thy Duty; and still preserve thy Integrity: So shalt thou find it a sure Friend and a sweet Retreat to thee, whatever befalls thee. Resolve with that Upright man, *Job 27. 6. My Righteousness I hold fast; and will not let it go; My Heart shall not reprove me so long as I live.* And take pattern by the Excellent Person here To Act bravely, as he did, when any way Tempted as he was: To put off all the Circumventions and Insinuations, all the Inveigle-

## of CHASTITY. II

glements and persuasions of any Tempters to Folly and Filthiness, with such a Replication as his here, [*How can I do this great Wickedness, and Sin against God?*]

The *Interrogation* speaks his Detestation of the Lewdness to which he was sollicitated: That he would not hear talk of any such thing. Tho' he shewd the Respect to a *Mistress*, so as to Reason and withstand her with Arguments; and not presently fled in her Face, To give her the hard Names she deserv'd; Yet was he nothing the nearer to a *Compliance* and becoming a Party in her Wickedness. For let Superiors be never so Vicious in Forgetting all their *Duty*; Yet we must not be so Rude with 'em as to forget all *Decency*: But give 'em the *Deference* belonging to their Places; And at the same time shew such Resentment of their Ungodliness, as to let 'em understand, That we cannot Brook or like it any better in them than in any others; Nor will ever be Awed or Influenced by them to Consent and join with 'em; and so Lose our selves with Him that is infinitely Greater and Bet-

ter

## 12. *The Glorious Victory*

ter than any of them. Here is the handsome and unanswerable Putt-off, *How can I do this great Wickedness, and Sin against GOD?*

It signifies an absolute Refusal of the Evil suggested: As much as if he had said, *I will not do it.* But least that should be taken for too Blunt and short, as carrying more of Will than of Reason in it; The holy Man so contrives his Answer, as to be full of Argument: To carry a shining Light and a sharp Conviction in it: And not only to give a Repulse, but at the same time also an implicit Instruction to the Tempting Companion.

*How can I do it?* ] Supposes not only an Unreasonableness, but a kind of Impossibility in the case, for any right Ingenious and Pious Man (when Himself) to be so Concern'd. Again, He declares his utter Aversion to it as an Ill thing, never to be Allowed; *How can I do this [Wickedness?]* Yea more than an ordinary Evil, an Aggravated Iniquity; *This [Great] Wickedness.* And yet further, He throws it out with Indignation, Not only as an Injury to his Neighbour and his Master; but a heinous Offence and Provocation against his

## of CHASTITY. 13.

his Supream Lord and Maker: *How can I do this great Wickedness, [ And Sin against G O D ? ]*

Now, this was to strike all dead; *q. d.* Speak not a word more to me of any such matter; 'Tis to no purpose: For God is against it; and therefore I cannot, I will not ever be for it. If it be to Turn him against me who is more than all the World to me, I will never hearken to thee; nor to any one upon earth that should so offer to Tempt me. No; *How can I do this great Wickedness, and Sin against God ?*

But before I take into consideration the Manner of his Conquering the Temptation, Let me observe how he was Put to it; and to what a Height the Temptation did rise upon him, in a measure more than ordinary, to Try him. For the one will more Illustrate and Set off the other; And the brighter will shine that Victory where have been the sharper Rencounters and the greater Difficulty. The higher Renown is due to those Warriors who have Grappled with Enemies and Hardships, which to others might appear

*Insu-*



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*Insuperable*; And have made their Way through such *Brushes* and *Obstacles*, where weak or common Forces would have presently *Yielded* and given up all.

Now the *Temptations* of *Joseph* were not barely from the *Pleasures* of *Sin*, and those *Brutish Delights* of *Gratifying* fleshly *Lusts*; which is that *Wide* and *filthy Ditch* where so great a part of this *World* is commonly *plung'd* and *Lost*: This was not all, That he had the *Opportunity* to take his *Fill* of those *Stollen Sweets*, and *glut* himself to *work all Uncleanneſs with Greedineſs*; When the *Whoriſh Woman* had ſo laid the *Scene*; That the *Maſter* was *abroad*; and they were ſo *Solitary* as to be out of the *Reach* of all other *Company*: But there were ſome things more peculiar in the *Temptation*: Such as, The *Proſperity* of the *Tempted*; The *Sex* of the *Tempter*; Her *Doting* upon him; and her *Superiority* over him.

1. The *Perſon Tempted* was *Young*, and *Hail* and *Proſperous*; In the *Flower* and *prime* of his *Age*; In the *Vigor* and *briskneſs* of a firm *Conſtitution*;  
In



## of CHASTITY. 15

In the warmth and *Fermentation* of Blood and Spirits; Basking in the Smiles of Fortune; Favoured by a potent Master; and made the Topping Man of all his Family; To have what he would, and to Command all as he pleas'd.

Here was the fine flourishing *Youngster*, (one might have thought) fit to be catch'd in the Devil's Snare of fleshly Pleasure; Right for the purpose To swallow the Baits of Lust, even as soon as thrown before him. But he prov'd another Man; and shew'd himself more Wise and *Stanch* than so to be Caught: That he would not fly to the so common Excuse of Lewdness, and smooth it off, as a *Trick of Youth*: No; but let the World see, That a Young, Fresh, Lively Man, could yet be a Chaste, Virtuous, Honest, and Godly Man: And so made good, what after he said, *Gen. 42. 18. I Fear God.*

And O how truly great and Praiseworthy is it For them that are Youthful, Healthy and Vigorous, To be Sober, Modest, and Religious! So to Remember their Creator, as not to be drawn away by the Tempter When you are not

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not under the Decays of Nature, nor going *down the Hill*; (as they call it :) But *Coming into the World*, and push'd on by Flesh and Blood to follow the common Way of the World: Yet you *Decline* it, and Mortify the *Youthful Lusts*; and will not run with the giddy Gang to their wild Assemblies and Excesses, Sportings and Fooleries; This, indeed, is now your high Honour, and presages also your everlasting Pleasure.

Tho' the Corrupt Sinner will be your *Censurer*, and Applaud the Lewd Youngster, When he has committed his vile Prank, Crying, I commend him for it; What should he do else? Your God and your Conscience, and all that are Wise and Worthy will indeed Justify and Praise you for the Contrary.

And therefore does the Young *Joseph* Live so Renowned in the memories of God's Servants, and will do so to the World's end; For holding in the Lusts, and Keeping under the Body, which would have thrown him upon the enticing Wickedness. And his wanton Mistress she stands Recorded, only to be *Expos'd* and Abominated by all the World; as much as her Lascivi-

ous

## CHASTITY. 17

ous Overtures were Rejected and Loathed by this truly Good and Worthy Hero : Who did not escape the Scorching, because he had nothing in his Nature to *take Fire* : But because his Grace and Virtue over-rul'd every thing that was opposite and contrary to his Duty.

For to some, 'Tis small thanks that they Abstain; and not so much their holy *Choice*, as their bodily *Temper*. And so they may be Proud of that, which is none of their Praise : And when Cold and Dry, or Distemper'd and Afflicted, may *Insult*, instead of Pitying the Tempted : Because they know not how hard is the *Battel* of Chastity, where is compleat Vigor of Body and all Worldly Prosperity.

But to be under the Circumstances of a *Joseph*; Young and Lusty, Fresh and fair Liking; having all about him to Please, and nothing to Trouble him : Yet to *possess his Vessel in Sanctification and Honour*; and not admit of a Temptation to Corrupt him, Tho' offer'd with all the Address and Invitation imaginable to him; (*His Labor,*

*hoc*

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*hoc opus est:*) This is an Archievement worthy of a *Hero*; and such Honor as belongs only to *God's Saints*.

2. The Temptation was greater from the *Sex* of the Tempter. That a *Woman* should so Beset a *Man*; Tho' it redounded moe to her Infamy, as being the *Reverse* of that Modesty which is the *Woman's Glory*; and shew'd her to be arriv'd at the Impudence which many a *Woman*, tho' quite too Bad, yet is not reach'd to: I say, Tho' the Lewd *Attack* branded the *Woman* for a Stigmatiz'd creature, meriting the utmost Confusion; Yet, at the same time, How much bigger did it render the Tryal to a *Man*; and such a *Polite Courtly man*, as *Joseph* was? To cast Scorn and Disdain upon a *Female Solicitor*? When, even the common usage of the World, in most places, gives so much Respect to that *Sex*, and *Honor to the weaker Vessel*, That their very Requests pass for Commands; and Men count it Rude to cast out the Suit, where a *Woman* is the Petitioner.

But here the Courtier had rather be thought a *Clown* than be found a *Brute*; and

## of CHASTITY. 19

and would Please no Lady on earth, To Lose himself with his great Lord in Heaven. And surely *Joseph* was in the right, Not to mind so much the *Person* asking, as the *Thing* asked. For had it been fit for a Modest Woman to Seek, and for a Worthy Man to Grant, However Great or Hard to be done, He'd have strove for the Honour of fulfilling her Desire. Ay, but when it was that which was Impudent to be Requested and Criminal to be Yielded, He could not then *Complement* her with God's Right; nor give his Body to the *Woman*, when at the same time he must give his Soul to the *Devil*.

And how well had it been for us all, If the first Man had shew'd more of this *Stiffness*; and been less easy and *Complaisant* to a *Woman*, In such an Ill thing as was against God's Express charge; and not think to Excuse it, as he did, *Gen. 3. 12. The Woman which thou gavest to be with me, She gave me of the Tree, and I did Eat?*

If any Woman have the Face to propose what is so base and Wicked; or make Signs for the doing of such a thing,

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thing, as no Man that Fears God can Consent to, or Allow of; Thou must have the Face then, the Courage and the Conscience, To put her ill Manners to shame, in Frowning upon the fulsome Wanton, and scorning the ungodly Motion. And in such a case, Fear not to Forget thy *Breeding* and thy *Courtship*; when any Infamous creature can so Forget her Sex and her God.

3. The Temptation grew upon Joseph, That it was not only a Woman which offer'd it, but such a one as Doted upon him and had him in *Admiration*; Was so Fond of him, that She Longed after him and day by day became a Beggar to him. For it's said, (as the *Fomes* and *Instigation* to her wild Amours) ver. 6. *Joseph was a Goodly person and well-favoured*: He was of a *Taking Aspect*, and made the *Lovely Figure*. And it came to pass after these things, That his Master's Wife cast her eyes upon Joseph, and she said, *Lye with me*. Thus she Looked so as to Lust; and through her Eyes past the Concupiscence which fir'd her Heart.

Now

## of CHASTITY. 21

Now here were the *Eyes full of Adultery, That could not cease from Sin, 2 Pet.*

2. 14. Thus *David's Lust* that cost him so very dear, enter'd in, upon the licentious Gazing on *Bathsheba. 2 Sam.*

11. 2. And O how many have been betrayed and undone by the *Thieves* coming in at these *Casements*! Therefore if we do not make *Job's Covenant* with our Eyes, *Not to Look*; Yet I am

sure it is no more than *Needful* for us, To make *David's Prayer* to God, That he would *Restrain* 'em from *Looking* to our *Hurt* and *Ruin. Psal. 119. 37.*

*Turn away mine Eyes from beholding Vanity.*

Tho' *Beauty*, as it is the *Creature* of God, and a sort of silent *Harmony* and charming *Musick* to the *Eye*, is not to be defam'd and set at Naught; But that which is *Lovely* in it self, deserves to be *Loved* by us, So that it be the *Object* of an *Inferior Love*, and not made the *Fewel* of burning *Lust*: Yet there's a *Snare* and *danger* in it both to the *Possessors* of it, and to the *Gazers* at it. —

They

Now



## 22 *The Glorious Victory*

They that have it lye under the Temptation to be Proud of it ; To Value themselves too much upon it ; and to be so Pleas'd and tickled with the Praise of it, as the easier to be catch'd in the Toyls of those that have no better Design upon 'em, than thereby to Entrap 'em. And thus, their Vanishing *Beauty* helps to draw upon 'em an everlasting *Deformity* ; and by their fair Faces they Lose their precious Souls.

And they also, that give themselves to Gaze on Beauty till they are Entangled and overcome, ( as here *Potiphar's Wife* was, ) O how do they sacrifice all their better *Sense* to their bodily *Sight*, and let out their Wits and their Souls at their Eyes ; Till they leave nothing but Fools and Brutes behind ! When such splendid Images of the alluring Objects are imprinted on the Brain, that nothing else can be Thought of, or counted worth the Regarding ; Then God and Christ, and Heaven and the Glory Eternal, are all forgotten and *Post-pon'd* ; Yea, all Sold away and Given up, for a *Face* ; i. e. for a piece of finer dirt.

Thus

Thus the vain Woman here made herself so Vile. She that might (if she would) have discern'd and safely view'd another and better Beauty in *Joseph*, Had she look'd further than his poor perishing Body, into his precious heavenly Soul; She might thus have entertain'd her Contemplation, not to Destruction, but to Edification; and might have seen there the Wisdom, the Grace, and Piety, which should have controll'd her Folly; and struck dead all the very Thoughts of her Lascivious Impurity: But the Lust so bloated her Eyes, she could see nothing but that Flesh which was the Fewel of her *Wild-fire*; and made her covet nothing so much as her Sin and Shame and undoing.

And O how many Unthinking men do thus Lose themselves, and become Captives not only to their Harlots, but to the Murderer of their Souls; and so, may come at last to wish That they had never enjoyed the use of their *Sight*, rather than so to Abuse it; only to debauch their Minds, and feed their Lusts, and Ruin their Souls!

But

Thus

## 24 *The Glorious Victory*

But how great here was the Temptation to *Joseph*, That such a one should be so much *Taken* with him; and first set her Eyes and then her Heart upon him; and Despise all else in comparison of him. For how apt are we highly to Prize those that have the high Esteem for us? And to think our selves oblig'd in a Just, as well as Kind *Retaliation*, To Return Love back again to our Lovers? Being naturally Fond of our selves, we cannot but Like well of such as Agree with us, to think as favourably of us and entertain the dear Kindness for us.

Yet how much soever *Joseph* might think this Pretender was Enamoured with him, He would not be Entangled by Her; nor let her Admiration of him be the *Lure* to Catch him in her Snares. No; He Lookt on her Eyes as so Vitiated with a *Peccant* humor, That she could see nothing in him but what was fit to serve her Lewd design upon him: And then he abhorr'd to think, That ever the Servant of God should *Truckle* to so vile a purpose: Yea, 'twas enough to put him quite out  
of

## of CHASTITY. 25

of conceit with that Beauty which should be made the *Pander* to Iniquity; and to put him upon wishing, That his Face had been all but a *Scab*, rather than it should ever be used as a Bait to the *Devil's* Snare.

And here, See the Vanity to be catch'd with the Complexion or Proportion of a *Face*; which is one of those common Traps, by which the Enemy beguiles and Takes so many silly Souls. And thou that makest such an *Idol* of a Face; and thou that makest such a work to set off that *Face* and render it more Alluring, to draw in the Eyes of Fools; O think with thy self, where will be the Pride of that Face, when Sicknes Age and Death have come o're it, and all demolisht it for ever.

And O what Joy then wilt thou have in the *Encomiums* and Remembrance of that Face, which was made the price of Souls, both thy own and others? That cost thee thy Soul, for making it the great *Incentive* of thy Pride and Lust; and that cost the Souls also of those whom thou didst set thy

C
self

## 26 *The Glorious Victory*

self to bewitch, and draw 'em from their God and their duty, to dote on thy Beauty, and to partake with thee in thy sinful Vanity, thy destructive Folly.

4. *Joseph's* Temptation rose up yet higher from his Mistress's *Superiority* over him; That she was in Place and Quality so much above him. And to have such a one's Favour was no small matter; But the Privilege whereof many a one would have been so Proud, as to Buy it even at any Rate. O how few would have thought it a dear Purchase, to pawn their *Chastity* for it? Would not some rather have boasted of the *Honour*, than stuck at the *Sin*?

They that can Glory in their Shame, When it is but to have their Will of an inferior *Prostitute*; Yea, that can Bely themselves To brag of their Lewdness, even with such as they have not Touched; How would they have swell'd with the Attainment, To get up into their Honourable *Master's* Bed! Yea, to be Courted to it by one so much their Superiour; and thereby to gratify their *Pride* and *Lust* both together!

Such

# of CHASTITY. 27

Such as can Stoop, and debase their Souls into a Subjection to the vilest *Strumpet*, where they may get nothing but to empty their Souls of Honesty, and their Purses of Money; and to fill their Names with a Brand, their Bodies with a Plague, and their Conscience with Stings, none of 'em ever to be worn off or fetch'd out; O how would they have applauded the Felicity of such an Opportunity; and reckon'd themselves even *Imparadis'd*, to be so Preferr'd!

But *Joseph* was Wiser and Better, than to be Blinded and Gull'd with such Shews and Shams: He knew the fine-colour'd Worm to be still but a *Worm*; and the Wanton *Lady*, tho' never so Gay, to be but a filthy *Harlot*; such as God would Judge, and, without any Respect of Persons, Condemn.

And alas, What more comfort would it be for thee to be strangled with a *Silken* cord than with a *Hemp*en rope? Thou may'st be as miserably hang'd in *Silver* chains, as if they were made of *Iron*. The great *Whore* will at last find little cause of Rejoicing in the *Prerogative*,

## 28 *The Glorious Victory*

*gative*, To be greatly Plagu'd: And that wretched Captive, who falls such a *Prey*, will perceive as little Relief in Hell's misery, That the Wickedness which threw him upon it, Look'd with a *fair Face*; and made a flourishing Appearance.

For all that is *Damnable* uses to seem so *Plausible*; Or else the Tempter would find more *Checks* in his Trade, and oftner Lose his pains. O how many are now in *Hell*, who were Beguiled thither by that which once Shin'd in their eyes even like *Heaven*? 'Twas the beautiful Aspect, the rich *Equipage*, and the gaudy Trappings of the Temptation; These, that Befool'd 'em and Undid 'em. And such is all the Devil's *Friendship*, So to dress up the Sin, as to make it fit to catch and Spill the Soul.

O see through it then, as *Joseph* did. Look beyond the Tempting bait to the Deadly hook. And if it be offer'd to thee as a piece of Kindness and Advantage, Think how thou wouldst like the Kindness To be *Hugg'd to Death*; Or what Advantage thou wouldst count



## of CHASTITY. 29

count it To be Drown'd in a pit of  
*Milk or Honey.*

O how much more to thee is thy  
Soul's Life and Salvation, than any the  
biggest Friend's Humour and Satisfac-  
tion! Nay, is that thy *Friend*, who  
would pull thee from thy *God* and thy  
*Heaven*, To involve thee in the Snare  
and Condemnation of the *Devil*?

O cruel Kindness, to do thee the  
deadly Mischief; for which neither  
that Friend nor all the World can ever  
make thee any *Recompence*! A true  
Friend would seek thy real Good, and  
not go to make thee Miserable for ever:  
And let him seem never so Able and  
Ready to do mighty matters for thee;  
(As what might not *Joseph* now have  
expected in this World from the *Tempt-*  
*ing Dame*?) Yet if that Friend acts *Sa-*  
*tan's* part, and takes the very way of a  
most deadly Enemy to thy Soul, Sus-  
pect then and Reject all the proffered  
Kindness; and look upon it but as the  
*Devil* Trick'd up in a winning *Mien* and  
splendid Attire, and so coming about  
thee only to put the undoing Cheat up-  
on thee.

## 30 *The Glorious Victory*

If the Friend that breathes nothing but *Dearness*, and raises thy Expectation of this and that which he will do for thee, ( If he ) go about to Invade thy Soul's Rights; and to Plunder thee of far better Goods than ever he can give to thee; ( *i. e.* ) To bereave thee of thy Virtue, thy Chastity, thy present Peace, and thy everlasting Felicity; Tho' it be thy Superior, thy Master, thy Guardian, thy chief Promoter, on whom hang all thy Worldly Hopes and Fortunes; Yet *Scorn* the Offer, and *Defy* the Tempter; and venture all his Displeasure. If he forget his Love and his Duty, Do not thou forget thy God and thy Safety. If he blush not to be such a *Transgressor*, Thou needst not blush to be his *Reprover*. If he bid never so high to make thee the Prey of his Lust, and a Child of Hell; Alas, Poor Creature, What a wretched Purchase wouldst thou have of it, to gain such a Friend; when to *gain even the whole World* would signify nothing, nor do thee any the least Good, set over against the *Loss of thy Soul*.

## of CHASTITY. 31

O then, be choice of thy *Jewel*, and look narrowly to thy *Darling*, thy Dear, thy only One. And never let the greatest of Friends, nor the most promising Advantages of the World so Be-fool and delude thee, as to prevail with thee to Expose and Give up that, which, when once gone, is never to be Recovered: Never any manner of *Compensation* to be made for that Damage; but it will be absolutely *Irreparable*; and by it thou must lye and cry and smart and Grieve, even World without end.

Let the Temptation come then from what quarter it will; Let it be recommended with all the Address and Colours which Wit and Art, Wealth and Honour can put upon it; Yet think still with thy self, Alas, What's here but a Cloud and Fiction, and an empty Nothing? What Price is this for my Soul? Here the Tempter now is raising a *Mist* to dim my sight; and shakes his *Tinsel* Wares and flying *Flags*, To Dazzle my Eyes: But I see the Cheat and the Danger. There's only a little *Varnish*, and some Shadow of Good; But in truth all's stark Naught, and, beyond the bare Surface, nothing

## 32 *The Glorious Victory*

but the worst of Evil: I will stand my ground then, and *Resist steadfast in the Faith*: Yea, I will Resist even unto Blood, striving against Sin; rather than so Lose my God, and throw away my Soul.

But there was yet a farther Addition to Joseph's sharp Temptation, That he was not only to despise and forfeit all the Favour which he might have found with his Lewd Mistress; all that she might have done for him, and the Kindness more than ordinary which she was capable, and would have been likely to shew him, (Complying with her Pleasure :) But, in case of Refusal, he also laid himself open to her Fury, and to all the Mischief which the *Resentment* of a despised, disobliged, and exasperated Superior might bring upon him.

For what more Enrages the Tempters, than the breaking of all their Measures? To find their Plots impertinent, and themselves Baffled: To have their Suits thrown back in their Faces; and instead of Gaining their End, to be put to Shame; Instead of Consent,

to

## of CHASTITY. 33

to find a *Reprimand*; This cannot be digested by the Lascivious Brutes; whose dear *Love* then changes Shape, and Transforms it self into mad *Choler*: The Objects with which they could not prevail to make 'em the *Conquest* of their Lust, They are for Throwing down another way, as the *Sacrifice* of their Revenge.

Thus it prov'd in the Case of *Joseph* here. The Wanton, that unsuccessfully Attempted him, turn'd bitterly to Prosecute him: To lay grievous things to his charge, and seek his Ruin for this World, where she could not hurt him for another. And so he ventur'd not only his Liberty, but his *Life* to withstand her.

And such being his pious Resolution, God, that Favours the Righteous, so Prosper'd him in it; That all the Mischief which this enraged Woman strove to bring upon him, (through that kind Providence which watches over the Innocent oppressed,) did but lay a Foundation, and prepare the Way for his farther Honour and Welfare. As the Author of the Book of *Wisdom* sets  
C 5                      forth

### 34 *The Glorious Victory*

forth his Case, Chap. X. 13, 14. *When the Righteous was sold, Wisdom forsook him not : But deliver'd him from Sin, and went down with him into the Pit ; and left him not in Bonds, Till she brought him the Scepter of the Kingdom, and Power against them that Oppress'd him. As for those that had Accus'd him, she shew'd them to be Lyars : and gave him perpetual Glory.*

Though thou may'st, then, not only Lose Advantages of the World, but make some thy cruel Enemies, and run thy self into Straits and Hazards by Scorning their filthy Motions, and Frowning on the fawning Tempters ; to let 'em see that they have *Mistaken* their Game, and that thou art not for their *Turn*, but wilt keep Faith *inviolat*e with the heavenly Bridegroom, and preserve the Flower untouch'd by any such Unclean hands : For which they may blast thy Reputation, yea, and devise thy Destruction : Yet, be it so : Let 'em do the worst they are able ; O how much better is it for thee, to bear their *Spight*, than God's *Wrath* ? When thou hast a Conscience within to Support thee,

## of CHASTITY. 35

thee, and Heavenly Hopes in prospect,  
to Refresh thee; And, for some false  
Friends, that would Abuse and betray  
thee, shalt find a Friend more and better  
than all, that will stick to thee, and be  
not only thy present *Vindicator*, but  
thy everlasting *Comforter*.

Be still on thy guard then, To secure  
the main Prize; whatever thou art like  
to get or Lose of the World: Let not  
that be so much thy Care, as to main-  
tain thy Integrity, and the Purity of  
thy Soul, with such a *delicate* Tender-  
ness as the Libertines will call *Precise-  
ness*, and make it the matter of their  
Laughter: But *let them Laugh that win*;  
and (through the Divine Blessing upon  
their Care and Endeavour,) do get such  
a *Victory*, as was here obtained by this  
Spiritual Warrior.

And how he stood the *Shock* of all  
Assaults; and by what means he *Sur-  
mounted* those Difficulties with which  
he was to Grapple, and those Hazards  
which made the Event so dubious;  
will be worth the *Enquiry*: Not only  
to gratify our Curiosity, but also to En-  
courage our Imitation of such eminent  
Virtue and Piety. But



### 36 *The Glorious Victory*

But before I come to that which quite turn'd the Scale with *Joseph*, To determine his Choice and govern all his Conduct in this matter ; Let me take notice of some *previous Reasonings*, by which he gave a Check and Repulse to the Female Tempter. Ver. 8. *He Refused, and said to his Master's wife ; Behold, my Master wots not what is with me in the house ; and he has committed all that he hath into my hand. And Ver. 9. Neither hath he kept back any thing from me, but Thee ; Because thou art his wife. Where he argues from Gratitude, from Fidelity, and from common Honesty.*

1. From *Gratitude*, and the Obligation which his Master had laid upon him ; In doing so much, as he had done, for him. When he was his *Property*, One that he had bought with his Money, at the hand of Strangers, out of another Country : And so, he might have us'd him only for a *Slave*, To make him serve as a Beast of Burthen ; Or to employ him in the basest Offices, and the hardest Drudgeries. Yet seeing him fit for Better things, and, from Experience had of him, grow-

# of CHASTITY. 37

growing to entertain a singular Favour for him; He set him up, next Himself, to be the *Head* of his House: And who but *Joseph*? whom all the rest must have Recourse to, and Depend upon, and be Order'd by.

Now here, the principle of *Ingenuity* work't and prevail'd with him, To make him Reflect, and bethink himself Who it was that so deeply had Engag'd him, and done the things so exceeding Kind for him: And then, to *Capitulate* with the unworthy Tempter, that would have made him guilty of the greatest *Baseness*, most horridly to Abuse all such extraordinary Bounty of his most generous and noble Benefactor.——q. d.

Shall I thus *Retaliate* and make him Amends, for such unparallel'd Indulgence and Liberality to a foreign *Exile*, a poor Stranger; To put upon him an *indelible* Brand of Infamy, who has plac'd upon me the Marks of highest Honour and Dignity? To do him an irreparable Mischief, who has done me such wonderful Kindness? No: It shall never be said, That *Joseph* was such a Villain: That my munificent Patron took the *Snake* into his bosom, which

### 38 *The Glorious Victory*

which fled in his Face: And that the *Favourite* of such a Friend, was for *pecking out his Eyes*.

And O that all the Obliged of God and Man would be so *Candid*, as thus to Know themselves, as well as their Owners; and Remember whose *Creatures* they are; and make them some fairer Returns, than to pay them Hatred for their Good-will; and only throw their *Contempt* upon such as have made them *Considerable*!

Especially, may the *Redeemed of the Lord* be ever mindful of the Low wretched Estate in which he found 'em, and out of which he took 'em: And not offer to *Cloud* the Grace of God which has made them to *Differ*! After they have been rais'd out of the Dust and the Dunghill, to sit with the Children of the most High, That they may not *Ruffle* in the borrowed Plumes, as if they had not Receiv'd 'em; nor wantonly *spurn* at Him that Keeps and Feeds 'em; in the very Strength of his own Largeesses conferr'd upon 'em: Which is worse Manners than of *the Ox and the Ass*, that know their Owners, and their Ma-

## of CHASTITY 39

*Masters Crib* ; and are *Observant* of them whom they find so Kind to 'em.

2. *Joseph* argues from *Fidelity* to the Trust which his Master had committed to him. He has shew'd the Confidence which he reposes in me, by putting all under my *Power* ; and little Concerning himself with any thing that he has : And shall I be the Traytor, to *Falsify* that Credit which he has given me, and deceive him in the good Opinion that he is pleas'd to have of me ? This be far from me : Especially to run into that most egregious Falshood, and Abomination, To *Invade* my Masters Bed. How do I abhor the very Thoughts of such most odious Treason ! And how Uneasy does it make me in my Mind, That any one should ever but offer to put me upon a *Denial* here !

And O that Servants all would give more Regard to the worthy Pattern of such a true and Faithful Servant ! For how rare are the right *Conscientious* godly Servants to be found ? How unfit to be Trusted are the most ; That have an Eye to their *Wages*, more than to their *Business* ; and shew a far great-

er

## 40 *The Glorious Victory*

er Concern for their own Ease and Pleasure, than for their Masters Credit and Profit; and care not how they *Purloin* and Pilfer from him; To rob him of their Time, and Skill, and Strength, all which they have Hir'd out and engag'd to him; and ready to strike in even with any against him, to Abuse and Defraud him.

O ye that are under the *Yoke*, and have taken the Care and Trust of such Places upon you, where you cannot be always under the Master's Eye; but must often be left to your selves, and to the proof of your own *Fidelity*; Herein, Sirs, lies your highest Praise as well as your great Concern, To approve your Fidelity unto *Men*, in doing all heartily as to the *Lord*; and for *Conscience* sake towards *God* your great Master in Heaven; who sees and observes you, when your Masters on earth do not. For it is required in *Stewards*, that a man be found Faithful, 1 Cor. 4. 2. And all your Wit and Cunning, and all your Strength at work, and your quick Dispatch is as nothing; if you are *False* and slippery, and not punctually *Honest*.

# OF CHASTITY. 41

nest and Trusty; To do your Offices in the Fear of God, more than for the Awe of men.

Your Slightiness in Business and Carelessness of your Master's Reputation, Your Profuseness or Knavishness, To do him wilful Damage in any of his Goods or Concerns; These are the *dead Flies in the Ointment*, that render all else which belongs to you Unfavoury. And whatever you may be, in any other respects, This is even as bad as can be said of you, That you *cannot be Trusted*: That any longer than you be narrowly *Inspected*, You are good for nothing: That from under the Master's eye you have no Care what you do; and *behind his Back*, you'll even *cut his Throat*. And then, what readier way to ruin your own *Names*; and to make every body that knows you afraid to Receive you?

But who will not Approve and Commend the *Trusty Servant*, and speak for him, and help to Promote him? This gives the Memory of *Joseph* still so sweet a Savour, That he preferr'd his Master's Interest and Honour, before his own Lust and Pleasure; and would not do an ill thing to Wrong him, what-

## 42 *The Glorious Victory*

whatever he might have got by doing it.

And here, (according to the usual success of such Self-denial,) By *Denying* of himself, he did the greatest *Kindness* to himself: And therefore does his Name still sound so Sweet and Great. Because he would not endure the Motion to be False and naught. Here was the *Pearl* of price, A Servant worth more than *Gold*.

May all who are in that Capacity Look to the glorious Example, and be proud of the Imitation. *Abide in thy Calling* then *with God*; and, for his sake, be Just and True to Man. Stand up for thy Master's Credit, and lay out thy self for his Profit, as much when he is out of the way, as if Watching over thee. Never *Betray* him, upon any Temptation whatsoever: Though thy own Lust, or thy Need, Though a Poor body, or thy intimate Partner, should be the Solicitor. Nay, though thy Master should Tempt thee to be False to thy Mistress, or thy Mistress Tempt thee to be False to thy Master: Whoever it be that bids for thy Fidelity,



## of CHASTITY. 43

ty, Hear talk of no Terms, to drive that Bargain. *Buy the Truth*; but *sell it not*. And the more thou art *Trusted*, Count thy self to be still the farther *Obliged*.

And where thou hast the Kind Master, that *Favours* as well as *Trusts* thee, Say, I will *Dye*, before I will be a *Thief* or a *Knave* to such a one. All the World shall never prevail with me to betray my Trust. I will never Wrong the Master who is so much also my Friend, and even as my *Father*.

3. ( To come nearer to our main design, ) *Joseph* argues from common Honesty. *My Master has not kept back any thing from me, out Thee; Because thou art his Wife*. There's a Marriage-knot, which, when once Tyed, must never, but by Death, be Dissolved. *Whom God has Joined together, no Man must offer to Sever*. So True must thou be to thy Wedded Wife, ( and thou to thy Wedded Husband; ) and keep the *Matrimonial Vow*, together with thy Chastity, so *Inviolate*, That whatever Aggressor make the Attempt to pervert thee, Thou shouldest rather spit in his Face, than

## 44 *The Glorious Victory*

than admit of his *Parley*. Yea, tho ye should both of you Consent to the same Dishonesty, This can give you no manner of *Authority*: For when the thing is absolutely Naught in its own Nature, Let it seem never so Good in your eyes, that will not at all amend the matter, to make it a jot the better.

As the Married persons then must have the Married Mind; and keep the *Heart*, as well as *Body*, for the espoused Partner only; So whoever offers to break the sacred Band, is not only a rude Intruder, but a *Felonious Usurper*. Yea, 'tis a matter of such common Dishonesty, reputed so Infamous even throughout the World; That not only the Law of God, written in the Bible, pronounces *Death* upon the man that commits *Adultery* with another man's wife: Lev. 20. 10. But the Law of Nature, written in men's Hearts, so Reluctates against it; That we find two *Heathen Princes*, when, (by mistake,) they had taken another's Wife, because he call'd her his *Sister*; as soon as ever they came to understand the truth of the Matter, presently deliver'd her back again, and protested against the fact. First, *Pharaoh*, Gen. 12 18. ——— *Pha-*

*raoh*

## of CHASTITY. 45

Pharaoh called Abraham and said, what is this that thou hast done to me? Why didst thou not tell me, that she was thy Wife? Why saidst thou, she is my Sister? So I might have taken her to me to Wife. Now therefore, behold thy Wife, Take her, and go thy way. And Pharaoh commanded his men concerning him; and they sent him away, and his Wife, and all that he had.

And then Abimilech, Gen. 20. After God in a dream had told him, Thou art a dead man, for the Woman that thou hast taken: For she is a man's wife. ver. 3. And he pleading his ignorance, The Lord said, ver. 6. I know, that thou didst it in the Integrity of thy heart: For I also withheld thee from Sinning against me. Therefore suffer'd I thee not, to Touch her. Upon that, Abimilech capitulated with Abraham, for the unkindness of the thing; ver. 9. What hast thou done to us? And what have I offended thee; that thou hast brought on me, and on my Kingdom a great Sin? And so, he restor'd to him Sarah his wife. ver. 14.

O how may these Examples of Ethnicks confound the faces of such as profess to know God, and name the Name of Christ;

## 46 *The Glorious Victory*

*Christ* ; Yet stick not at the Filthiness, that is not so much as named even among the *Gentiles* ; but goes shamed and condemned by the very Dictates of common Nature ?

And what good Honest men are those that commit worse *Burglary* , than to Break into a man's House ? Even to Rob him of a part of *Himself* ; and in a manner so opprobrious, as was detested among the Nations that knew not God ; and which debases men down even to a Level with the Beasts of the earth : Nor only makes 'em Like the Brutes, which have no Understanding ; But so much worse, Because God has given 'em the Reason to Know so much the Better ; and such a discerning of Good and Evil, as leaves 'em without all Excuse, when they do no better ; and convinces 'em, That they cannot break the Covenant of *Marriage*, but they also make a Breach on the Covenant of their God. And so, 'tis not bare *Dishonesty*, but also downright *Impiety*.

Tho' with some of our *Play-wrights*, *Pharoah*, and *Abimilech*, and *Joseph*, will all go but for scrupulous Fops and nice Fools ;

# of CHASTITY. 47

*Fools*; yet when these Profligate of the Unclean Spirit shall come to hold up their hands at the *Bar of Heaven*, They will find, who were indeed the *Fools*; and how much better, they had employed their Time and their Wit in another Service, than to help still more and more to *Debauch an evil and Adulterous Generation*; By using to break their Jest on the Lawful *Matrimony*, as a sneaking *Servility*; and Flourishing off the most impudent *Adultery*, as a piece of high *Gallantry*.

When these Gamesome Creatures, the fiddling *Mimicks*, that make *Play* their Business, and even wholly Immerse themselves in Pastimes and Diversions, and that Wantonness of Wit which is nothing but Trifling and Fooling; (when they) will but allow themselves Time to look towards the *Grave*, and another World, They might do well to bethink themselves, How they shall ever Answer it to their *Eternal Judge*; for no better using their *Talents*, than so to Run down the holy Ordinance of God; and set up that which is nothing but *Abomination* to the Lord, in its stead.

And

## 48 *The Glorious Victory*

And now come we to Joseph's Arguments, that lie in these words, [*How can I do this great Wickedness, and Sin against God? Where let us observe——*

1. The *Wickedness* of Lewdness, [*This Wickedness.*]

2. The *Magnitude* of the *Wickedness*; *this [Great] wickedness.*

3. Its *Offensiveness* unto God; [*and Sin against God.*]

4. How *Abhorrent* it is to a Godly man; [*How can I do it?*]

And the Consideration of these Particulars may serve to stop the mouths of such as can plead, either (1.) That it is *no Sin*; Or (2.) but a *small matter*. Or (3.) Such as God will not much enquire after. Or (4.) That which a Man need not much Trouble himself or others about.

1. This Good man argues from the *Wickedness* of Lewdness, [*This Wickedness.*] He does not call it by the soft Names of a *Free humour*, or *Kind nature*; some *Slip* or *Inadvertency*, or a *Liberty* to be Merry: As the Well-

willers

# of CHASTITY. 49

willers to the Lewd trade use to stroke their *Darling*, and rather set it off as fit to be Loved, than ever paint it out for any object of Hatred. But he gives it its own proper Appellation, downright *Wickedness*.

And after all the Art and Pains that any have been at to Mince and Palliate, and make the best that ever they can of the sorry matter, 'Tis nothing but *Wickedness*. Even whatsoever is opposite to *Chastity*; all that's of the same *Nature*, tho' not still working (it may be,) after the same manner. For the *Wickedness* has various Forms and garbs: In some, to discover it self more Nasty; in others, to appear more Mannerly; Yet 'tis all *Uncleanness*; coming from the same Root; or that filthy Sink where the *Unclean Spirit* lies, to plunge and defile the Tempted. And (without any Varnishing over such Filth,) 'Tis nothing but *Wickedness*.

Now a thing may be called *Wicked*, either as *Forbidden of God*, or as *Evil in it self*. And I shall make appear, That Lewdness is *Wicked* on both these accounts.

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I. 'Tis



## 50 *The Glorious Victory*

1. 'Tis *Wicked*, as *Forbidden* of God. For What is *Wickedness*, if not to do the thing, which God has charg'd shall not be done? Sure the Lord that Made us, has undoubted Authority to Command us. And if he but make known his Pleasure, That's enough to fix our Duty. Had we no Obligation else to it, but his bare Appointment of it; 'Twere intolerable *Insolence*, for the Creature to Dispute the Will of his Maker: Yea, a desperate *Theomachy*, to Resist his Order.

Therefore, are we as much bound to observe *Sabbaths* and *Sacraments*, as if Nature's Light had clearly shew'd em: When we are but satisfied, That the Lord himself has Enjoin'd 'em. Where we have but his positive *Precept*, That's Reason enough for our Obedience. And if then we be not *Conscientious*, we shall be *Rebellious*. For what is Sin, but the *Transgression* of God's Law, 1 John 3. 4. when, say what he will, Obstinate offenders will do what they list?

Now concerning this matter, What is plainer than the Charge of God in holy Scripture? *Thou shalt not commit*  
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## of CHASTITY. 51

*Adultery.* *Exod. 20. 14. Flee Fornication. 1 Cor. 6. 18. Flee; and keep off from it. Do not venture so far as upon the Confines and borders of it; to be Tampering with it. Go, and Sin no more;* said our Lord to the Woman taken in *Adultery.* *John 8. 11.* Tho' he would not take upon him the *Magistrate's Office*, to Condemn her for the Sin, which deserved Death: (For even he that shall Judge all at the last day, would not meddle with any the Judgments of this World; of which he declar'd, that *his Kingdom was not.*) Yet he let that Adulteress know, That it was never the less Sin; and charg'd her, never any more to meddle with it. *1 Thess. 4. 3, 4, 5. This is the Will of God, That——ye should abstain from Fornication; and know how to possess your Vessels in Sanctification and Honour: Not in the Lusts of Uncleanness, as the Gentiles that know not God.*

Nay, this *Wickedness* seems to engross the Name of Sin more peculiarly to it self. For the Woman that had been a Prostitute, was (*καὶ ἑξοχλῶ*) call'd a Sinner; *Luke 7. 37. Behold a woman in the City, that was a Sinner. i. e. One guilty of such noted Wickedness.*

## 52 *The Glorious Victory*

And tho' we are not to make Sins or Duties of our own heads : Yet how *Atheistical* and Ungodly are they, that will not take those to be Sins and Duties, which God himself has made so in his Word ? And if he call Adultery and Fornication, *Wickedness*, Wilt thou take upon thee, to make 'em *Indifferent* matters ? If he declare against 'em, Wilt thou dare to be an *Advocate* for 'em ? Thou hadst best beware, how thou so enter the Lists with *Omnipotence* ; To set thy Briars and Thorns against a *Consuming fire*. For, Cavil as thou wilt, the Will of the Lord that shall stand. And if thou think thy self too Good, for him to Govern thee ; He will think thee Bad enough, for him to *Destroy* thee. If thou Grumble, that he has laid a Curb on thy Lusts ; Yet, let it please thee, or not, He will execute his Laws. And where thou wilt not come under the *Rule* of his Word, He will bring thee under the *Rod* of his Wrath.

Still, his *Word* is the eternal Standard of Truth and Right : And whatever he Wills, be sure, 'tis Just and Good,

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## of CHASTITY. 53

Good, because he does Will it. And this is Proof sufficient, that thy Lusts are Wicked, because his Word is so much against 'em. But

2. I shall discover and prove the Wickedness of Lewdness, even from the Evil that is in it self; Beside the Sentence that it's under from the Word of God. For it has a *moral Turpitude*, that inseparably cleaves to it. And it does not bear its Name for nothing, when 'tis call'd *the Lust of Uncleanness*. 2 Pet. 2. 10. Because, indeed, it Pollutes and defiles the whole Man; to make him all over a filthy Loathsome creature. As no Paint or Dress beautifies a man, like *Holiness* and *Chastity*; So nothing more Blemishes and defiles one, than *Lewdness* and *Adultery*. This it does, in the eyes of all Competent Judges, even every one that is Wise and Good. Mat. 15. 19, 20. *Out of the Heart proceed Adulteries and Fornications;—These Defile a man.* They make him a base Wretch; Reprobate from God, and wallowing, as a Swine, in the mire: Jaded by the Tyrant of Hell; and taken Captive by the Devil, even at his will.

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I know,

## 54 *The Glorious Victory*

I know, how fain, they that are quite sunk into the *Animal Life*, and bewitch'd with the Love of this Sin, would have it Allowable, Yea, and Commendable. They can hardly forbear to *BlaspHEME* God, for setting Restraints to it; and are ready to Reply upon him, for Unjust, as well as Hard, to Condemn it; and to pronounce that so *Sinful*, which they would have to be but *Natural*.

I guess what they would be at; and therefore shall *Anticipate* the Objection, in taking notice of their Grievance.

Say then, O Carnal man; Dost thou not understand, How that can be *Evil in it self*, which is but according to *Nature*? Unless a man could Transform himself quite into another Creature than God has made him, How can he get rid of those Inclinations and desires, which are so planted and Rooted in him? And will God, then, make that to be a Sin, and threaten it with Hell, which is but going just according to the *Impetus* and bent of one's own Natural frame?

I an-

I answer, That the Inclination to *Propagate* Mankind in a *Regular* manner is according to pure Nature, even such as God made, and does Approve: But the exorbitant Lustings against *Reason*, as well as against the measures of holy Scripture, are only from that *Nature*, which makes men *the Children of Wrath. i. e.* from Depraved Nature, grown Brutish, and Fallen away from God. And so, (in this Corrupt estate,) It's *Natural*, indeed, for a man to go all to Naught, and to Ruin and Damn himself. But this is only the Sad effect of his Sin and Revolt; And therefore no Defence at all of the Wickedness; nor any *Plea* against the dreadful Sentence.

That a man's Beastly desires should get above his *Reason* and his *Religion*, to bear down all before 'em; This shews indeed, how far he is gone from God, and from his Primitive Goodness: How the holy Image of his blessed Maker is blotted out of his Soul; and the rueful Image of the Devil drawn in its Room. And then, what more notorious Proof of his *Wickedness*, than

## 56 *The Glorious Victory*

the very thing by which he would Excuse it? For wherein lies the *Wickedness* of creatures, that were made after God's own Likeness, but to be grown so *Degenerate*, and the most Unlike, and quite Contrary to him; Shunning and Loathing all that he Likes and Loves; and most eagerly pursuing such things, as he Detests and Abominates?

God that is the Best and Happiest of all Beings, is a pure *Spirit*; And *Spirits* enjoying much finer and sweeter Pleasures, than what any *Bodies* are capable of; Therefore to make us more *Like* him; and so, the fitter to receive our Pleasure and Happiness from him, The work of his Renewing Grace is still more and more to *Abstract* us from the Bodily Gratifications, and to Raise us up, in the Quest and pursuit of more *Sublime* and Heavenly Delights. For, as far as we do Indulge to the fleshly Lusts, they pull us down *below* our *selves*; and bring us under a Change which is still so much for the worse, if we are not sensible how much it is to our Loss.



## of CHASTITY. 57

No Cruelty then is it, but Heaven's kind Design upon us, when we are taught, and Oblig'd, to keep under our *Flesh*; and not to Exceed even in our most Lawful Allowances: But never to *Tolerate* our selves in any Forbidden Pleasures.

For in turning thy self Loose, to follow the swinge of thy Lusts, Thou shalt be sure to find the *Evil* to thy cost; and the deadly Mischief to thy *Soul*, however it may Humour thee for a while. Thou shalt find how these *Lusts do War against thy Soul*. (1 Pet. 2. 11.) Not only to endanger its Loss for ever hereafter; but (as a sad Preparative to that,) Lose it here, unto God, and all that is Worthy and Good: Till thou art, like the *Prodigal*, Beside thy self; and *Wine and Women have taken away thy Heart*.

And then, tho' going down apace, thou canst not abide to be stopt; Nor wilt accept the Deliverance, to *escape those Pollutions that are in the World through Lust*. 2 Pet. 1. 4. O what a happy Escape would that be for thee, and bring thee to lead the Life truly Brave and

## 58 *The Glorious Victory*

Sweet ! For to be Spiritually minded is Life and Peace. Rom. 8. 6. But when all thy Concern is for the Entertainment of thy Body ; and thou art for catching every opportunity , to fulfil the Lusts of thy flesh ; O then, where's the Understanding of a Man, and the Care of thy Soul ; That Soul , which thou seemest only in hast to Throw away ? And yet Art thou so Blinded , that thou canst not perceive any Hurt in the Lusts of Uncleanneſs ? But doſt thou take 'em to be prohibited Arbitrarily, and only becauſe God will have it ſo ?

Or canſt thou not believe, That thoſe things will ever Hurt thee which do now ſo Humour thee ? When, alas, they are never the leſs thy Poyſon , for being ſo Pleaſing : Yea, the nearer art thou to be undone by 'em, the Madder thou art upon 'em ; and the more Re-gardleſs what will come of 'em. For when the Whore's Lips drop as a honey-ſomb, and her mouth is ſmoother than oyl ; her end is bitter as Wormwood, ſharp as a two-edged Sword : Her feet go down to Death : Her ſteps take hold of Hell. Prov. 5. 3, 4, 5. Wilt

## of CHASTITY. 59

Wilt thou then beleive no *Evil* of thy Lust, till it Brand thy *Name*, Ruin thy *Estate*, and Torture thy *Body*? Such Mischiefs it uses to drag at its heels. But suppose, thou canst carry it so demurely, as not strait to Blast thy Reputation; Or so frugally, as not to sink thy Fortune; Or so cunningly, as not to Fire thy Bones, and Rot thy Flesh: Yet, alas, What worse can be said of it, than that it bowes and pulls down thy poor Soul; and makes that Divine Heavenly Being Grovel and crawl, like a *Snake*, along the ground; and lick the Dust of the Earth; Subject to the power of the Devil, and even sinking into the pit of Hell? It Stupifies thy Mind, and takes thee off all that's worthy of a *Man*. Yea, it stings and wounds thy Breast; and makes thee live in dread of *God*, and of the fearful After-clap; that will not only end thy short Game, but begin thy never-ending Grief.

And is this the *Darling*, that thou so Doteest upon; and canst not abide to hear it spoken against? O deluded Captive! Open thy eyes and see what a wretched Cause thou hast espous'd; and whither thou art going, like a *Fool*, to  
the

## 60 *The Glorious Victory*

*the Correction of the Stocks.* What thou hast taken for so fine and harmless, Know that it is an Evil and a bitter thing. Jer. 2. 19. So naught, that never any Good can come of it, but a speedy serious Repentance; To break violently from it, and so rid thy Hands and thy Heart for ever of it.

2. *Joseph* argues from the Magnitude of the Wickedness, This [ Great ] Wickedness. How can I do this great Wickedness?

Some that will own it for a Sin, Yet will needs have it to be but a Little one; and such as is rather to be Played with, than so severely Thunder'd against. But how little to be regarded is the Judgment of such Vain and ill men, who have their own Concern so deep in the Guilt? Let us but enquire into the real Merits of the cause, And then we shall take part with God's word; and Justify the Lord, in all his Sayings against it; and find it to be full as bad as it hears, among any the most zealous Prosecutors of it: And that our Church was not ill advis'd, to place it so in the Front of all Damning wickedness, as  
we

## of CHASTITY. 61

we find in the Litany ; From Fornication, and all other deadly Sin , Good Lord deliver us.

'Tis a Sin exceeding Sinful, and out of measure Wicked. A cursed Evil, that carries in it the Malignity more than ordinary : As I shall now make out in many particulars.

For that, it is against the Light of Nature ;

*Besots the Mind ;*

*Degrades the Soul ;*

*Hardens the Heart ;*

*Defiles the Temple of the Holy Ghost ;*

*Profanes the Members of Christ ;*

*Tramples the Ordinance of God ;*

*Destroys the Peace of Conscience ;*

*Ruins the Hopes of Heaven ;*

*Is platted with many other Sins ;*

*Has many ugly Consequences in this World ;*

*Is Punished by Men, among all Nations upon earth. And*

*Pulls down the heavy Judgments of God to throw the Guilty and Incurable, not only out of Heaven, but upon the everlasting Torments of Hell.*

( If any the members of this Division

be

## 62 *The Glorious Victory*

be *Coincident*, or touch upon any thing already mentioned, The curious Reader will excuse it, in a *popular* Discourse, designed to reach home to all the Necessities of such poor sinful Souls, as are here dealt with. And I had rather incur Censure, for *Inculcating* some material points; than omit any thing which might contribute to serve the Cause which I plead. )

1. The Sin of *Lewdness* is a *Wickedness against the Light of Nature*; which Shames and condemns it. And were there no other Evidence against it, Yet this would be *Article* sufficient, That it renders a man so *Abasht* and confounded within himself, whenever he gives way to it: That, tho' it break not out before the World, yet he can never answer it, to the Tribunal in his own *Bosom*. But his Reason and his Judgment witness against him, and pronounce Sentence upon him.

And that very thing, which in the hour of Temptation, he took to be according to the dictates of *Nature*, As soon as he has made the sad Experiment, he

## of CHASTITY. 63

he finds it to be *Unnatural*; and instead of Comforting nature, to break him all to pieces. So that he goes *Conscious* and Self-condemned, for sinning against his own Soul, and against his own Body; and unnaturally pulling down Mischiefe and Sorrow upon his own Head. And that then, must needs be a great *Wickedness* which makes a man thus to fall foul upon himself; and (quite against the principles of Self-preservation,) to become even his own Judge and Executioner.

2. The Lust of Uncleanneſs is a *Wickedneſs*, that *Beſots the Mind*; and ſo Benights the Underſtanding, that a man, under this *Infatuation*, knows not what he does. He is wrapt up in ſuch a Miſt, yea, in ſuch thick Clouds and darkneſs; that he who may be otherwiſe Judicious and Acute, Yet is here ſo Blinded, that he has not the Senſe of a Man: But (as *Thamar* ſaid to the Lewd *Amnon*, 2 Sam. 13. 13.) is as one of the Fools in *Iſrael*. And therefore *Solomon* repreſents the Adulterer going after the Whoriſh woman, like an Ox to the



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*the Slaughter* ; or a Fool to his Shame and Smart. *Prov. 7. 22.* Making but a *Game* of that, which is like to be his *Bane* ; and Counting it fine and pleasant, to throw himself into the Mire, and the pit of Destruction.

And even they that can applaud themselves in the Cunning of their *Intrigues*, To carry on the Lewdness, and accomplish all their Wickedness ; Ah, silly Creatures ! Where's the Wisdom and Understanding, To lay *Traps*, for catching themselves, and know how to bring about their own Confusion and Damnation ? As they are for the *Twilight of the Evening*, and the black and dark *Night*, *Prov. 7. 9.* So 'tis Twilight and blackness of Darkness somewhere else, within their *Souls*, as well as abroad upon the Earth ; when they can so yield themselves up, to be taken *Captive*, by the worst of all their *Enemies*, at his Will.

All Sin, indeed, does, more or less, cloud the Understanding : But this, above all, *Fascinations* and bewitchings, even against the clearest Light and Conviction in the World. And here's an addition

to

## of CHASTITY. 65

to the greatness of the *Wickedness*, That it bereaves a man even of *himself*; Takes away his Heart, and the Discerning Faculty, To leave a *Beast*, and an impertinent *Ape* in the room of the *Man*.

The Reason of a man is part of *God's Image in him* : But this the filthy Harlot blurs and Blots ; Puts his Light under a bushel : Yea, Extinguishes, and puts it quite out ; To make a *Sot*, and worse than an *Afs* of himself. Well therefore are the *Lusts of Uncleaness* call'd *Works of Darkness*. Eph. 5. 11. Not only because they sculk and seek corners ; as not enduring the Light : But also because they so darken and benight the Mind ; and make a man good for nothing, but to act as a *Brute*, and play the *Fool*.

3. This *Lewdness* is a great *Wickedness*, For *Degrading the Soul* and pulling down that noble Being, which was made little Lower than the *Angels*, not only to lye and grovel in the dust, but to be a Slave and drudge to the vilest Lusts. O how sorrowful is the Fall of man from the honour of his Creation, to a similitude.

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tude with the *Beasts that perish*! But some even of those Fallen Souls do bethink themselves, to remember their glorious *Original*, and their mighty *Capacity*; And so bewail their *Declension*, and groan under the Degenerate Condition, That they struggle with the utmost Efforts, to *Emerge* and *Erect* and raise themselves up again, to the Divine heavenly life.

But others, (alas,) The *Beasts of the people*, *Lewd Epicures*, and profligate *Rakes*, are still for carrying on the cursed *Apostacy*, and to plunge the poor Soul deeper, even past all Recovery. When going down, *down with it*. And even this, can the impudent creatures count their *Bravery*: And after they have made a *God of their Belly*, *Glory in their shame*. Phil. 3. 19. As if it were some honourable Atchievement, To Trample down their own Souls, and make 'em serve for nothing, but as mere Vassals, to assist in the Service of their Lusts. And the precious Immortal Souls shall be the poor *Underlings* and *Tools*, to help on their *Lewd purposes* and *ungodly Pleasures*.

## of CHASTITY. 67

O the horrid *Wickedness*! So to stifle a Soul in Flesh, and, as it were, Bury it alive. To use that Reason and that Speech, which distinguishes thee from a *Beast*, only to act and Talk the more *Beastly*: And in all Baseness to out-do the very Brutes, by all those happy Advantages, which thou hast so much above 'em. O most wicked Abuse of God's eminent Gifts! And how may'st thou come one day to wish, That God had made thee a *Beast*, rather than to make thy self so much worse than one; and to Debase thy Soul to the very bottom of all Uncleanness and Vileness; Till it was fit for no Society, but that of *the Devil and his Angels*.

4. This is so great a *Wickedness*, Because it *Hardens the Heart*; and where it prevails, tends to render the Sinner *past Feeling*: To shut out *Repentance*, and instead of it, bring in *Impudence*: To make Men and Women even Senseless of the Evil; and so stiff-neck'd and bold-fac'd in it, To *Brazen* it off, and bear it out, as if they had done no Harm; and none were so much to blame, as the *Censors* of 'em, that make  
bold

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bold to Reflect upon 'em.

'Tis a Wickedness that excludes all the Fear of God. For this holy Fear, wherever it dwells and prevails, will be a Preservative against it. As may be gather'd from that of the *Wise man*, Eccles. 7. 26. *I find more bitter than Death, the woman, whose Heart is Snares and nets, and her hands as bands: Whoso Feareth God, shall escape from her: But the Sinner shall be taken by her. The Sinner:] i. e.* Such a Sinner, that Lives not in Fear to Offend, and in Care to Please the Lord. He that so hardens his heart against the Fear of God, is justly given up to the *Reprobate sense*; as meet for the purpose, and a *Vessel fitted to Destruction*.

And thus the *Lasciviousness* breeds *Searedness*, and the Workers of iniquity come to drive on their Trade, with such Assurance and *Audaciousness*: When they are so Hardened by their Master, as to *Extenuate*, and make Light, and even nothing of the great *Wickedness*. And if they do Feel little or no Smart, 'Tis not because their Sin is the Lesser; but their Heart the Harder, and so  
their

their danger still the greater.

For as long as there's a Feeling and bewailing of Wickedness, That takes off somewhat from it; and the penitent Concernment for it, (as far as is possible,) *undoes it*. But the most common effect of Lewdness is to Sport with it, and make a Merriment of it. By which means, Repentance is thrown quite away, and nothing so much as offer'd at it. But here the Guilty are clench'd and rivited in their Sin; and contract that *predominant* Habit, which is very seldom, if ever, thrown off.

5. 'Tis a great Wickedness, to Defile the Temple of the holy Ghost: To unhallow the place which that Blessed Spirit makes sacred, for himself to dwell in: And that is the Human body. 1 Cor. 6. 19. *What, know you not, that your Body is the Temple of the Holy Ghost, which is in you? which ye have of God; and ye are not your own. And therefore you may not do with it what you List. No; but you are guilty of Sacrilege, If you abuse that to filthy Usages, which is so Consecrated to the most holy purposes.*

Here

## 50 *The Glorious Victory*

Here then, Chastity should be as the *Churchwarden*, To take care, that all *Pollution* and *Defilement* be kept off from the *Temple* of the Lord. For the *Temple of God is holy: which Temple ye are.* And if any man *Defile the Temple of God, him shall God destroy.* 1 Cor. 3. 17. He order'd that the woman, playing the *Whore*, should be *stoned to Death.* Deut. 22. 2. And Lev. 20. 10. *The man that committeth Adultery with another man's wife, the Adulterer, (yea) and the Adulteress shall surely be put to Death.*

The heinousness then of the Sin committed, may be gather'd from the Grievousness of the *Punishment* threatned, no less than *Destruction*. And the *Pile* that has been so *Desecrated*, is to be thrown down and *Demolished*. For that *Body*, which is become vile by depraved Nature, is Sanctify'd by the *Inhabitation* of the *Divine Spirit*. But if after he has so purg'd and Renew'd it, thou turn it into a *Sty* and *Receptacle* of all *Uncleanness*; Thou settest at naught then, not only the best *Improvement* of thy self, but all the *Kindness* of *Heaven*; *Stonest against the Holy Ghost*; and



## of CHASTITY. 71

and settest thy self to Resist that gracious Spirit, which should *Seal thee to the day of Redemption*, and fit thee up for the Kingdom of Heaven. And then, O how great is that Sin! And what a daring Criminal art thou, so to stand *Battel*, even with the eternal Spirit of God!

6. This Sin of *Lewdness* *Prophanes the Members of Christ*. For such also are our *Bodies*: United with that glorious Head, as Appurtenant to him, and as very Parts of Himself. That 1 Cor. 6. 15. *Know you not, that your Bodies are the Members of Christ? Shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid.* When I have the Honour, to be espoused to the Heavenly Bridegroom; Shall I thus Requite and thank the Lord for that highest Privilege, To go Alienate and Divorce my self from him; that I may make my self over to a *Scandalous* creature?

O here is the flagitious *Wickedness*, To reflect such *Contempt* on the Son of God; as well as do *Despight* to the Spirit of Grace. And canst thou think  
then

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then ever to have Christ for thy Saviour, when so thou canst Trample him under foot? Or dost thou make account, to fasten thy self upon the *Holy one of God*, after thou hast been even all one with a vile *Strumpet*? Will not he be ashamed ever to own the *Fornicator* for a *Brother*? And how canst thou for Shame, Look unto Jesus, or look that he should Receive thee and Caress thee; When (more than in a *Figure*) thou goest a *Whoring* from him, and dealest so basely by him? O see the great Wickedness, and Loath it, and Abhor thy self for it, and never any more be Concerned in it.

7. This is a *Wickedness* that *Tramples the Ordinance of God*: When either thou wilt not drink water out of thine own Cistern, *Prov. 5. 15.* Nor make use of the Remedy, which God has Allowed and provided; That Wedlock, in which thou maist Live honestly; out of the way of those Temptations, which thou findest thy self unable to withstand: When his Word tells thee, *it's better to Marry than to Burn; 1 Cor. 7. 9.* Yet thou preferrest the World  
above

## of CHASTITY. 73

above thy Soul : And because thou canst not (it may be) so Change thy State, as to get the things of this Life to thy mind, therefore thou wilt rather *Burn, than Marry* : Where the Choice seems not so much for thy Credit, or for thy Advantage in the World. What is this, but to despise the Lord's Means of thy Innocence ; and go on still in thy Trespasses ? As thinking either that Youth may take their Liberty, and none must ask them, Why they do so ? Or else, that still thou hast somewhat that stands for a Reason, to continue so naught ; and then wilt not accept the Kind offer and allowance of God himself, in order to make thee Better.

Or again, If thou art Married, yet Unsatisfy'd ; and the Remedy it self will not serve thy turn : But thou growest to Loath thy Partner, and to Range after strange Flesh ; Till thy Heart is joined to thy Harlots ; This is a Case that indeed looks like to *Desperate* and incurable : When the Physick of God's own prescribing will

E not

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not Cure thee : And even his Remedy proves *no Remedy* to thee.

And O how many Instances in this wicked World do shew us , That it is not Age, nor any Change, but only that of Grace, which killeth Sin ? For even the Elder sort may have Wanton eyes; and such as are stricken in Years may be haunted with Fleshly Lusts: And Marriage it self is not always so Healing , as to keep *the Bed undefiled*.

But then, So far is this from being thy Apology, who art Wedded , That it is the heavy Aggravation of thy Wickedness ; when nothing will do good of thee, to keep thee within decent Bounds : When thy Lusts are so Rampant and outrageous ; that the same which Quenches others, does but Inflame thee.

And here, let me subjoin , That I cannot but count the Lascivious Prate, and the Light carriage of the *Married sort*, to be the most fulsom and intolerable forgetfulness of themselves , and Defecration of their dignified condition. When any Husbands or Wives, that should be Patterns of all Gravity and  
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## of CHASTITY. 75

Seriousness, to the Single and the Younger sort, cannot forbear to expose their Nakedness, and publish their Shame, in talking *Filthiness*, and Jestings with *Lewdness*; and using such Wanton Speeches and Actions, as if they meant to be Boys and Girls as long as they live.

One would think, a little Prudence and good Manners, even without any Religion and Fear of God, should teach them better things; and make them think it time, for such as they, to Scorn and loath that Levity and Foolery: Or else, I must needs say, That Marriage is so far from being *Honourable* in them, That it speaks their prodigious *Wickedness*, so to tread down God's holy Ordinance.

8. So great is the *Wickedness* of *Lewdness*, that it *breaks all the Peace of Conscience*; where persons are not arriv'd at the Hardness, which makes 'em stark Dead, and past all Feeling, (which is a very sad Relief;) Never let them look for any Quiet life, in the ways of their Lustful Liberty. For whatever sweet Bits they may snatch, still they

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shall have terrible Knocks along with 'em: When ( as nothing so dashes the Face,) nothing so *Fires* the Conscience, as the Lusts of Uncleanness; that make gashes and wounds, scarce ever to be heal'd.

Besides the Bitterness in the Latter end, and that future Torment, for which all the present Pleasure will make no manner of Recompence: O what but *Uneasiness* and Horror all the way; even in that Way, which thou may'st fancy to be the only way of thy Delight? Would'st thou but faithfully report thy own Experience, Thou might'st be forc'd to confess, that thou hast felt more of the *Stings*, than ever thou didst taste of the *Honey*. And where thy own Reason and Conscience are so much against thee, and Heaven frowns upon thee, and the wrath of God is gone out against thee; O what good then can all thy stolen Sweets do thee? Yea, how Restless and disconsolate must thou needs be within, what face soever thou puttest on abroad? Thou wilt have some secret Twitches and Pangs, Like the *Antipasts* and beginnings of Hell in thy Soul, as long as thou followest the Lewd trade, or strikest out into Lasci-

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## of CHASTITY. 77

vious ways, and livest under the power and Vassalage of thy Lusts.

And even from hence may'st thou take an Estimate of the Wickedness; that it is so *Clamorous* in thy Conscience; (however drowned sometimes with the din of Lewd and impudent companions,) Because Conscience, (as long as Alive, and it self,) is that Righteous faculty, which will Teize and harrafs, according to the *Merits* of the Sin: And the worse it is, the more thou shalt hear of it; and the Louder 'twill Upbraid thee with it, and the sharper cut and wound thee for it.

9. This is so great a *Wickedness*, as *Ruins all thy Hopes of Heaven*, as well as all thy Peace of Mind. For however thou may'st flatter thy self with expectation of Escape, and all well at last; The holy Scripture speaks most plain and expresse, That *neither Fornicators, nor Adulterers, nor Effeminate*, shall Inherit the Kingdom of God. 1 Cor. 6. 9, 10. And the *Apostle* takes it for granted, as notorious among all that own the *Christian* name, Eph. 5. 5. (*This ye know*) That no *Whoremonger* nor *Unclean person*



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*has any Inheritance in the Kingdom of Christ and of God. Only the Sheep shall stand upon our Lord's right hand : But all lascivious Goats will be found on the Left. Matth. 25. 33.*

If thou wouldest *Live*, thou must *by the Spirit Mortify the deeds of the Body.* Rom. 8. 13. and thou must *sow to the Spirit*, If thou wouldst, *of the Spirit, reap Life everlasting.* Gal. 6. 8. But when thou art for indulging to thy Lewdness, so as to make it thy Paradise; Thou must take then that miserable *Portion in this Life*, for all the Heaven thou art to expect. For the Lord will never endure thee in his Holy place; Unless thou be *washed, and Sanctify'd, and Justify'd, in the name of the Lord Jesus, and by the Spirit of our God.* 1 Cor. 6. 11. All thy *Confidences of Heaven*, are but *Fancies of thy own head*; Till thou be indeed *Chang'd, and Turn'd from thy Levity and Loose-ness, to Chastity and Holiness.*

And O how should this for ever turn thy Heart against the *great Wickedness*, that will not let thee Entertain one comfortable *Hope of Heaven's Blessed-*  
ness;

## of CHASTITY. 79

ness; nor ever to enjoy any Good in the future World; when thou must dye, and for ever take thy leave of all, in this World!

10. Lewdness is so great a Wickedness, Because it uses not to stand single by itself; but is *platted with many other Sins*. 'Tis a *complicated* Evil, and a huge Heap of mischiefs. Where this sets up and Reigns, all Grace and true Goodness is there departed and gone. For he that dares live in such known Abomination, and can allow himself boldly to carry on the Lewd Intrigues, O what would that man stick at, which shame of the World, and dread of present Punishment, did not Restrain him from? After he has so wasted *Conscience*, and broken down all the *Barriers* of Religion, and the Fear of God; Let any, that will, speak well of him, or any, that can, put great Confidence in him; I do not see what title he has to that good Name; or what foundation there is, on which to build that great Confidence; but only that one Ill man is for Justifying another: and some seem to be very

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*fast Friends*, merely on the account of their *ill Lives*.

O the vile gang, and cursed train of Sins, which this one *Wickedness* drags after it ! What is *Idleness*, but the Couch, where the Lewd lye brooding and hatching all their abominable Offspring ? When they can find them nothing to do ; or else employ their Time in the Vanities and Fooleries, Plays and Wantonness, ( which may be but a more *Criminal* nothing,) Then are they at Leisure, to give the Tempter all his fair opportunity, to come and Seize 'em, for his further Service.

And what are Gluttony and Pampering of the Body, but the common Inlets to Venery ? When the Lascivious must have all their Dainties and Excesses, as Fuel put upon the Fire , and as Oyl thrown into the Flame, to make it Outragious ? Drunkenness is the known *Pander* to Uncleaness ; and a Chaste honest Drunkard is the *Paradox*, which may pass for Prodigy and Miracle. For as he swills, and pours in his cups of *Excess*, so does he use to prate, and pour out his Filthiness and Obscenities,

## of CHASTITY. 81

nitier, foolish talking, and Jestling with Smutty matters. His eyes, that are taken with the Briskness and Colour of the Liquor, do also swim and roll after *strange Women*. Prov. 23. 31, 33. And what wants he then, but an Object, to make him *Partaker with the Adulterers*?

Pride also and Luxury, the affectation of Pomp and Finery, to spruce up, and set off themselves, These are the *Nets and Snares*, which use to be laid and spread, by the Lustful, that have a mind to catch their Prey. Such is the working of their empty Heads, and the Projecting of their filthy Hearts, so to lay it on, that they may be the more Admired and Accepted, by such as are no better Minded than themselves.

Yea, even that Sin, which seems the most Opposite to this, *Avarice* it self, shall be call'd in as a Hand-maid, to wait on this *Mistress-Corruption*. For so can the Lascivious themselves scrape and Tear, even from the uses of their Families and Dependants; and wring from the Poor; and Filch from their Neighbours; That they may have to

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Lavish on their *Paramours*, and to maintain the *Expensive Wickedness*.

Hence also come the Wars and Fightings, the Wrath and Vengeance, and sometimes Bloodshed and Murder, for their *Helena's* and Darlings. O the Broils and Uproars; the breaches of Peace, and of all Relations, that use to rush in at this same door! How will the Obnoxious Rant and Rail, to have any *Check* given 'em, in the Lustful *Career*? What Raving and Madness then, to be Discover'd and Rebuk'd? Scarce ever can they Forgive the Friend, that shall but offer to Reclaim 'em, and Save 'em.

And then comes in Lying and Dissembling, *Grimace* and Hypocrisy, for the Covering of that, which is too Nasty to appear openly. And what indeed are all their Lives, but walking in a *Disguise*, and on the *Stretch*; to force somewhat like a little Reputation in the World? And they that can stiffly out-face common Fame, and deny the plainest Truth, will not stick at Oaths and Curses, neither; To Swear and For-swear, Ding and Damn, for *flourishing* off the Lewd pranks, and protecting themselves in the dear Holds, and  
Fright-

## of CHASTITY. 83

Frighing of all Accusers they are able,  
from telling 'em their own.

Such are the Infernal Troops muster'd  
up to fortify and defend the Bewitch-  
ing and Reigning *Wickedness*. And  
this is some of the best Company, that  
it uses to keep. O what a Crew and  
kennel of odious Evils, and enormous  
Vices, press'd in, or offering themselves,  
at the beck of Lustful Uncleanness; to  
attend and support this *great Wickedness*!  
To carry on which, the lascivious  
Brute will break through all that stands  
in his way; and no Fear of God, nor  
Regard of his Duty, nor Care of his Soul  
shall hold him in.

II. The *greatness* of this *Wickedness*  
may be seen in the many fowl *rueful*  
*Consequences* that it has even at present.  
Tho' this seem rather to refer to the  
evil of Suffering, than of Sinning; Yet  
is not that Sinful, for a man to pull  
down such Mischiefs on his own head;  
to Plague himself, and Destroy the work  
of God's hands? *Men will Praise thee,*  
*when thou dost well to thy self. Psal. 49. 18.*  
And

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And 'tis no real Commendation, To say, That a man is Good to every one but *Himself*. For whose true Friend can he be, that is his own worst Enemy? When indeed, our Kindness to our selves, is the *measure* of our Kindness to others. And if we can Love others *as* our selves, It's well: Yet I do not think we can Love them *better* than our selves. So that he who is naught and cruel to Himself, must needs be a bad man: Not only, for destroying of his own Happiness, which he ought to Promote; but also for hindring his Neighbours of the Good that he should do 'em, upon the *Principle* and influence of that true Kindness first exprest upon himself.

Now the foul bitter *Consequences* of this Wickedness use to appear upon the *Name*, upon the *Estate*, and upon the *Body*.

1. On the *Name*. For it is a Wickedness commonly reputed so *Odious*, and lies under such Public disgrace; That they who labour most of all to save its Credit, and set themselves to Varnish it o're; and to Argue, and e-

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## of CHASTITY. 85

ven Jest away the Evil ; Yet are perpetually so *Baffled*, that they can never make the thing Clean and sweet, which in it self is so filthy and noisom. Men may take upon 'em to maintain *Paradoxes*, and verify Contradictions ; To make *Encomiums* of Folly, and speak high things in praise of Villany : But herein they shew more Wit and Wantonness, than Wisdom and Goodness. They espouse an impossible Task, and undertake the thing which can never be done ; To wash the Negro white, and to give stinking Carrion a pleasant Perfume.

For the Lascivious and Lewd do carry a Brand burnt so deep, 'Twill stick to 'em, and is not to be fetch'd out. They are Notorious ; and not so much Known by any thing, as by their *Infamy*. 'Tis scarce without scorn, that any Mention is made of their Names : And it's counted a Fouling of our mouths, but to tell of their Pranks. Eph. 5. 3. *Fornication, and all Unclean-ness, Let it not be once Named among you, as becometh Saints.* And Ver. 12. *It's a Shame even to Speak of those things, that are done of them in secret.* It puts modest Persons to the Blush, when they  
are

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are constrain'd (upon any just and needful accounts,) to recite some Carriage and Abomination of the stigmatized Creatures; whose Memories do carry so ill a *Savour*, That no body of any Sobriety can tell how to Think of 'em, but he Abhors 'em.

2. This is a *Wickedness* that uses to prey upon the *Estate*, as well as the Name; To Consume the Worldly goods, in feeding the Fleishly Lusts. And O how many have been thus brought, with the *Prodigal*, to Husks, to a Crust, and Beggary? Such a Gulph is Lewdness as swallows up all. And what vast Revenues, by such means, have been Consum'd and gone, like mountains of *Snow*; Unperceivable to a great part of the World? But the *Guilty* themselves know too well, what it costs 'em, to buy Repentance, and to purchase their own Damnation.

Yet farther,

3. The Mischief is sometimes Visible on the *Body*, in Stench and rottenness, and such a loathsome Plague,  
That

## of CHASTITY. 87

That makes 'em shunn'd as Infection,  
and flung at, as a common Nuisance;  
Set up like Sea-marks, (*in Terrorem,*)  
To affright Passengers from coming  
near 'em: And carrying a Fire in their  
Bones, as the dire *Prognostic* of a worse  
Fire elsewhere.

So does Divine vengeance sometimes  
meet the foul Criminals, with Tortures  
in the way of their Pleasures; and fol-  
low the Moral uncleanness with a Na-  
tural, (or rather unnatural) Filthiness.  
And then, in a farther Sense than the  
*Apostle* meant it. 1 Cor. 6. 18. *He that*  
*committeth Fornication, sinneth against his*  
*own Body*: Not only to pollute a Mem-  
ber of Christ, and most scandalously to  
Affront himself; But in the very pursuit  
of Rest and Sweetness, to Ruin all his  
Ease and Pleasure; and make even the  
house of his own dear Flesh a very  
*Gaul* and *Rack* to himself, as well as an  
Offence and Terror to the World. So  
great may we account the Wickedness,  
which drags after it this heavy Chain of  
Mischiefs, that use to follow it, even  
as the natural Sequel of it.

And yet

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12. So great is it even in the Judgment of the *World*, as well as of God's word; That men do not think it enough, for the Lewd Criminals so to afflict and Plague themselves; But they have devis'd and establish'd many Punishments of it, among all *Nations* upon earth. Not only the Purse-punishments, and external Penances, among our selves; But carrying the vile Offenders, expos'd in Public places, with their faces to Horse-tails: Cutting off their Noses: Plucking out their Eyes; and many ways putting 'em to Death, even in the Countries of Heathens.

And tho' I give a Deference to the Laws of the Land where I live: Yet must I profess it to be a thing I am not very able to account for; That *Theft* should be punish'd with the Loss of Life, which God's Law did not so punish; And that the *Adulterers* should escape with their Lives, who, by the Law of God, were to be Ston'd to Death: That a man should be Hang'd, for Stealing a Beast, or a Purse of Money; and not for committing Felony upon that Virtue and Chastity, which  
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## of CHASTITY. 89

is of higher Consideration than all the  
Wealth of the World.

I shall not, therefore, think more  
Lightly of Fornication and Adultery,  
than of Treason and Robbery. Nor  
can any true Judgment, indeed, be pas-  
sed upon Offences, only by human Pe-  
nalties. Because men, (for some parti-  
cular State-reasons,) may punish the  
Crimes *Less*, that deserve *Worse*; and  
may lay heavier Weight upon Lighter  
Faults: Taking away the Thief's Life,  
and letting the Adulterer Live. Yet  
the *Nature* of Things can never so be  
Alter'd, to become Better or Worse,  
by any Acts or Constitutions of Men  
interposing.

But the general Agreement of all  
Nations in the World, to Punish this  
Wickedness, and most of 'em, with far  
greater Severities and heavier Inflicti-  
ons, than here with us, shews the com-  
mon *Consent* of Mankind, to Condemn  
it, as a heinous Enormity; not to be  
endured among the Professors of a most  
holy Religion; nor to find Toleration  
in any Nation.

But, in the last place,

There

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There is one Consideration more, which may go farther than all, to Aggrand and *Exaggerate* this Wickedness, and for ever to Turn us against it, and Terrify us from it; That it pulls down the dreadful Judgments of God, and throws the Guilty upon Hell's everlasting Misery. For *Whoremongers and Adulterers God will Judge.* Heb. 13. 14. However they may come off with men, He will find 'em out; and not only bring 'em into Judgment, (as he will bring all men,) but bring 'em (as the worst of men,) under Condemnation. *Such shall not Inherit the Kingdom of God.* 1 Cor. 6. 10. O how unfit would they be to live with the Holy God in his Heaven, whom he would not suffer, but to Live among men, upon his Earth? Nor will he only Exclude 'em from the Seat of Bliss, but shut 'em up in the Place of Torment.

Sometimes he makes his Judgments seize 'em, even in the Life present: As, for Uncleaness he Drowned the *old World*; and left those that wallowed in their Lusts, to lye wallowing in the

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## of CHASTITY. 91

the Flouds: And Fir'd Sodom with a Hell of Sulphur-flames sent even from Heaven; That such as Burnt with filthy Desires, might welter in another sort of Flames. And for committing Fornication, there fell in one day Three and twenty Thousand. 1 Cor. 10. 8. Yea, Moses says, Four and twenty Thousand: Numb. 25. 9. Tho', it may be, not precisely on the very same Day; Yet so many in the whole, at that Time.

And though some Persons of Eminency seem to think, that they have Authority to do so wickedly, and expect to come off with Impunity; yea, count it their Bravery to be so Beastly; yet how far their Thoughts are from God's thoughts, appears from his Justifying the Violent and sudden Death inflicted by Phineas, on the Lewd couple, Zimri and Cosbi; though they were Persons of Quality: The former, Son of a Prince of a chief house among the Simeonites; and the latter, Daughter to a Head over a People, and of a chief House in Midian. Numb. 25. 14, 15. The Lord, at once declared his Detestation of the odious Transgression, and his Approbation



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tion of the seemingly cruel Execution ; By putting upon him that did it a mark of Favour, and advancing him to a lasting Honour: With this Reason given for it, (*Ver. 13. of that Chap.*) *Because he was Zealous for his God ; and so, made an Attonement for the Children of Israel.* He did not count the Blood too Noble to be spilt, when they that ow'd it, had so stain'd it, and made themselves too vile to be spar'd.

Some Years ago, in this Nation, the great Wickedness was Play'd with, and Jested away, as the *King's Evil*: But God will make even the Biggest know, That he is no Respector of Persons; But will strike even through Kings in the Day of his Wrath: And none shall come off, with him, the Easier, for their sitting the higher. *Rom. 1. 18. His Wrath is reveal'd from Heaven against all Ungodliness and Unrighteousness of Men ; where-ever it be found, in Great or Small.*

But the Executions now made upon Earth, are only some *Preludiums* of the great and future Judgment. To alarm the World, and give Men to understand, How provoking to God is that Wicked-

## of CHASTITY. 93

Wickedness, which many Men can set up only for a *Bable*, and the Matter of their Sport.

Unspeakably beyond all will be the *Vengeance of Eternal Fire*, to be suffer'd by them that give themselves over to *Fornication*, and go after *strange Flesh*. *Jud. 7. For the Abominable and Whoremonger shall have their part in the Lake that burns with Fire and Brimstone, which is the second Death. Rev. 21. 8.* There, will be the End of their Works of *Darkness*; and all their *Fooling*, and *Wantoning*, and turning themselves Loose, to run on in *Ways of Lasciviousness*: 'Twill end in *Weeping and Wailing and Gnashing of teeth*. And that *Lewdness*, which now so takes their Hearts, O what an Aspect will it have on the Sick-bed, and at the hour of *Death*; when they are just taking their last *Leave* of this *World*, and going to receive their standing *Doom*, and the after-reckoning of all their Loose and *Beastly Living*!

Take the *Admonition* then, *Eph. 5. 6. Let no man deceive you with Vain words: For because of these things, (namely, the Fornication, Uncleaness, Filthiness, Foolish-*

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Foolish-talking, and Jesting with it, aforementioned ; For these things) *cometh the Wrath of God, upon the Children of Disobedience.* Let them divulge their Shame and their Madness, and Talk and Jest on ; To make you as bold as themselves, with the Wickedness : Yet be not so *Jested* out of your Souls, nor Jested into the Damnation of Hell.

O never be so Fool'd into the real Evil, and intolerable Misery, with a meer Flash and shew of some little transient, Flesh-pleasing Good. But if Pampering the vile Body, will Spill the precious Soul : And if their Humouring of the Flesh now, will turn to its Torment hereafter : O then, (If not for Care of your immortal Souls, yet) even for Tenderness of your dear Flesh, Do not throw both away for ever ; in the silly Fondness of a false momentary Pleasure.

But when Tempted, in any unwarrantable ways, to please your Flesh ; O remember how dear it must cost : That you'll be Lost, except you *Repent* : And if you do indeed Repent, All the Sweet then will never countervail that *Sorrow*.

For

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For there's somewhat even of the gnawing Worm, and pains of Hell, in such Repentance as is true and right. And Missing that, you must feel all the smart then for ever. Where, therefore, you must Stop, or be Undone ; you had best start back in haste, Least it never be done at all.

And if this Lustful Wickedness be the Price of thy Soul, Yea, of thy Body too ; Let the Tempter then go find another *Fool*, on whom to practice : But in the Fear of the Lord, that has power to cast Soul and Body both into Hell, Dare not thou to Tempt him in this manner ; Where he has threatned everlasting Damnation, as the dreadful Portion of such Abomination. Call thy self then to the Wise and holy man's Question here, [*How shall I do this great Wickedness, and Sin against God ?*]

For

3. 'Tis not only a wrong to thy Neighbour, to whom thou becomest a Tempter ; Drawing him (or her) into the Snare and condemnation of the Devil : But it is a *Provocation of God* ; and Rebellion against his Word. All  
Sin,

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Sin, indeed, is against Him, and him alone, primarily and directly : Because he is the supream Lawgiver, that has the sole Right to Tye us up , under what Rules he will. Therefore *David* confess, *Psal. 51. 4. Against thee , thee only have I sinned ; and done this Evil in thy Sight.* Tho' he had Injured several others ; and great was the Hurt redounding to them, from his Miscarriage : Yet the *Sin*, strictly so called, was only against God ; as a Violation of his holy Law, which did Forbid it.

Now here, we are to consider the manifold *Offensiveness* to God , that there is in thy *Wickedness* ; As it is a Sinning, not only against his *Word*, ( which I have already shew'd, ) but against his *Omniscience* ; against his *Holiness* ; against his *Justice* ; against his *Power* ; and against his *Goodness*.

1. It is to Sin against the *Omniscience* of God. When he sees your Ways and counts all your steps ; and perfectly understands every particular of your case, yea, and every motion of your Heart : And yet you think to *Blind* the Eye of Heaven ; and carry it as if he should  
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not be aware of you ; and Push on in the Lustful hurry ; as if you could so Darken the matter, that the Lord himself should not find you out : This is, not only to make the Lord such a one as your selves, but much less knowing ; and not to understand so much , as a poor silly Creature does.

Or if you do believe his universal *Inspection*, and that he cannot be Ignorant of any of your Conduct ; Yet O how do you sin against your All-seeing Witness in Heaven, When you make not so much of his Presence , even as you would do of the Presence and observation but of a *Ghild*, or any ordinary Body ? And when you will venture upon that Lewdness , just before the great *God*, which if the poorest *man* were by, you would forbear.

2. 'Tis to Sin against the *Holiness* of God. As if he were a Favourer of the Wickedness ; Or not so much against it, but he could well enough away with it. Whereas the grossest Darkness is not more contrary to the brightest Light, than such Uncleaness is contrary to infinite Purity. His holy Eyes can ne-

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ver endure to *Behold* such Iniquity. No: He Hates it, with a most perfect *Antipathy*: 'Tis nothing but Abomination to the Lord. His Soul Loaths it: And 'tis one *Abhorred of the Lord*, that *shall fall into the deep Pit, and the Whore's mouth.* *Prov. 22. 14.*

Yea, to give the most convincing proof here, of his irreconcilable Hatred, He will never Abide any such Unclean Creatures to come near his Holy place. He will *Banish* 'em for ever from the Kingdom of Heaven. Ay, and make it appear to all the World, That he does not count the everlasting Pains of Hell too bad for 'em. How then dost thou Sin against his Holiness, when thou canst indulge and please thy self in that *Wickedness*, which is so detested and Abhorred by the most Holy God?

3. 'Tis to Sin against the *Justice* of God. As if he would let thee go on, and never call thee to Account, and thou should'st hear of it no more. So that if thou canst but avoid the Shame of the World, and present Mischief here, Thou art in small Care, How thou shalt answer it to thy *Eternal Judge*; But  
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makest as bold as thou pleasest with the righteous Lord ; who has assur'd the World, that *he will Render to every man according to his Works.* And indeed, He would not be God, if he did not Right : Whatever warping of Justice, there may be in human Judicatures here, Be sure the *Judgment of God is,* ( and ever will be,) *according to Truth.*

And dost thou think then, That he will make any *Exceptions* in thy case ; or shew himself any Unrighteous God for thy Sake ? Will he be *Partial* to thee, and not call over and Examine thy Life ? Because thou turnest thy head another way, and findest thy self somewhat else to think of ; Will he not bring all to Light, and sentence thee as he finds thee ? O how dost thou Sin against the Justice of Heaven, and blasphemously reflect upon the Righteous God, when thou makest account so to carry on thy Iniquity, to do even as thou wilt, and yet come off as well as the Best ?

4. 'Tis to Sin against the *Power* of the most High. As if thou wert a *Match*, or too Big for him ; and the Almighty

## 100 *The Glorious Victory*

mighty himself could not reach thee home; and so must let thee alone, to go on, and Reign in thy Lewdness; without any to check and Control thee. Ah, wretched Worm! How soon can *Omnipotence* crush and Tear thee to pieces; When neither thou thy self canst do any thing to withstand him; nor find that Power in the World, which can deliver thee out of his Hands? He that made all Heaven and Earth with a Word, O how soon can he, with a Nod, send thee to thy Grave? How easy, with a Look, can he Frown thee into Hell?

And wilt thou set thy *dry Stubble* against such a *Consuming Fire*? Canst thou think to stand it out, in *Hardening thy self against God, and Prosper*? Wilt thou carry on thy Uncleanness, as it were, in spite of him, and set thy Maker at defiance? O stupid creature! How darest thou so to Sin and *brave* the Supreme Majesty of Heaven, the Almighty Ruler of all the World? Take heed, he do not quickly make thee know thy self, and his Power, to thy Cost; in putting an end to thy daring Presumption, and Throwing thee down there, where thou shalt never be able to get up again.

Once

of CHASTITY. 101

Once more,

5. 'Tis to Sin against the *Goodness* of God. To go on in thy *Lewdness*, after he has held his Hand, and Spar'd thee so long, and born with thee, going on perversely in thy Trespasses against him; And not only kept thee out of the Grave, and out of Hell; from bearing the burden of thy Wickedness; But still provided Blessings and Comforts for thee, and heap'd Mercy and Kindness upon thee; and us'd thee as a dear Friend, even while thou hast carried towards him, as a hateful Enemy. Wilt thou go on then and Requite him: not only with Ingratitude and Contempt; but with Treason and Defiance? After he has done all for thee, Will nothing work upon thee? Wilt thou never be *Friends* with him? Never have done with thy *Rebellion* against him?

Even the worst of Dispositions, whom nothing else will Move, Yet they are Taken, and Softned, and Conquer'd with *Love*. And cannot Love it self, (that Silken twist) pluck thee out of the Wicked way; and prevail with thee, to forbear the Provoking cursed thing?

## 102 *The Glorious Victory*

thing ? O if *Goodness* will not *Lead thee to Repentance* ; If Love will not Captivate thy Heart , and fetch thee back to the Lord of Love ; How great then is thy Sin, to hold off still against all such Endearments !

And what then wilt thou say for thy self, when God shall bring thee into Judgment ? What wilt thou plead, To find Mercy with him, in thy last need of Mercy ? When even *Mercy* it self could do nothing with thee : Mercy could not Turn and Win thee : But still thou would'st keep the hold of thy Sin, and fly in the face of God ; notwithstanding all his Indulgence to thee, and all the Mercy that he heap'd upon thee.

O how heavy an Aggravation is it of such Wickedness, That it is Sinning against the *Goodness* of the Lord , and perverting all the sweetest Mercy , to feed those very Lusts, which it comes to Reclaim thee from ; and to strengthen thy hands, and embolden thy Heart in the Lewd course ; Because , for the present , thou feelest no Hurt by it , but seemest to fare so well with it !

O what

## of CHASTITY. 103

O what another use will a *Joseph*, a Child of God, make of such Loving kindness of the Lord ! To argue from *Mercy*, to *Duty* ; and take Love received, for the most powerful Engagement to Love Returned ; Crying out,

O how many dear *Pledges* has the gracious Lord given me of his tender Love ! And shall I not *Love* him, that has first so Loved me ? And if I do Love him, shall I not be in care to *Please* him ? And how can I Please him, but in setting my self to avoid that, which I know is Forbidden, and to do that which I know is Appointed by him ? [ *How then can I do this great Wickedness, and Sin against God ?* ]

Now here comes to be consider'd,

The 4th and Last thing proposed, which in this place of Scripture is first mention'd ; Even, How contrary and *Abhorrent* it is to a Godly man, and that which goes utterly against him, to do so Wickedly. [ *How can I do it ?* ] It seems to be, not only an Absurdity,  
F 4 but

## 104 *The Glorious Victory*

but an *Impossibility*, for such a one to be so Concern'd.

And thus the *Apostle* also represents it. 1 *John* 3. 9. *Whosoever is Regenerate, Cannot Sin: Because he is Born of God.*

We must not understand it of an absolute *Immunity* and Freedom from Sin. For so, the same *Apostle* will tell us, *We Deceive our selves*, and Abuse the Truth; To say, *That we have no Sin.* Chap. 1. 8. The [Cannot] then, must be taken with some Restriction. But yet, that which was some of St. *John's* intention, I do not think to be meant by *Joseph*, in the place now under consideration: Even, That the Child of God cannot so Sin, as to become a *final Apostate*: To do very Wickedly, and then fall away past Recovery: Because the *Seed of God*, (or the Principle of his Sanctifying Grace,) abiding in him, will here be such a *Preservative* to him; That tho' he Fall, he shall not be utterly Cast down. Psal. 37. 24. But find the Broken bones again Healed, and the Joy of God's Salvation Restored. Psal. 51. 8, 12.

Whatever be the Truth, and Use and Comfort of this Doctrine, It is not the proper

of CHASTITY. 105

proper Subject of our present Discourse.

But Joseph's (*How can I*) here, is *q. d.* It goes against my very Heart, even but to Think of doing such a Wicked thing. To Sin with full Content, and great Delight, as the Wicked do, I shrink back from it; I find a strong Reluctance against it.

*Id Possum, quod jure Possum.* Where God gives me Leave to Act, I can find my Hands. But to do, What he says, Thou shalt not do; I have no Authority: 'Tis out of my Power; Because beyond his *Permission*.

I look upon it, as an *Unnatural* horrid thing; Afflictive and Tormenting, even as the Cutting and Stabbing of my Body: For which, tho' I have a sort of *Ability*, (it's true,) Yet I know not how to bring it into *Act*. Because, so far should I think it from any Joy and Pleasure; That nothing would be more Pain and Grief to me. Little List, therefore, and no mind at all have I, to set about such cruel Bloody work. My Heart lies so much against it, That I ask, *How can I do it?*



## 106 *The Glorious Victory*

'Tis true, (tho' a sad Truth,) That Flesh and Corruption remaining, even in God's Children, may sometimes so far prevail, as to throw them again under the former Lusts in their Unrenewed state. But then are they not *Themselves*; But under that *Deliquium*, which (for the time,) takes away their better Sense. And 'tis not they then, but the *Distemper* upon 'em, and the *Sin that dwelleth in 'em*; which proves too hard for 'em.

For as far as they are *Themselves*, and under the Influence of God's heavenly Grace, They are not at all for it; but far from it, and with all their might, do set themselves against it.

It cuts the Heart of a Godly man, (as such,) to do an Ill thing. For he is cast in another *Mould*; and Shap'd for another *Service*. Purity is his Study; Grace his Joy; and the Holy Heavenly Life his Element. The Delights, that so much Take with the *Beasts of the people*, are none of his Delights. That Wicked Lewdness, which so highly Pleases them, is no Pleasure to him. No : He beholds the *Transgressors*, and is  
Grie-

## of CHASTITY. 107

Grieved: Pities their wretched state;  
Hates their Provoking ways; and  
Loaths their Filthy doings.

Here then, If thou art for following  
Examples, Take not a Godly man at  
the worst; But Copy after him, as he is  
in the Main, and his true Self. Let no  
Patterns be perversely quoted, for  
Strengthening the hands of Wicked-  
ness. As because one that Feared God,  
fell into Sin, Therefore thou wilt lye  
and wallow there. Because once he was  
Catch'd in it, therefore thou wilt make  
the common Practice of it.

Whereas no man's Transgression is  
for thy Imitation, but for thy Admoniti-  
on. And at the Good man's Falling,  
thou should'st take such Warning; as  
to work out thy own Salvation with fear  
and trembling.

Tell me not then of the Biggest  
man's Life, against the expresse Com-  
mand of God's Word. For that Great  
man will be made but the Greater Suf-  
ferer, for making bold to be so great a  
Sinner. Yea, let the Best man venture  
to do Wickedly; and 'twill bring him,  
(like Peter,) to Weep bitterly. He must

Re-

## 108 *The Glorious Victory*

*Repent, or he shall Perish.* David himself, (the mournful Instance in this case, for falling under the Guilt of such a Sin,) Had not he got out of it, He would have been for ever undone by it.

But the Godly man, thus overcome by Temptation, cannot, will not so Abide, to his Condemnation. Nothing going so much against him, as to Sin against God: And that, Because the Lord is *his God*.

And here, indeed, lies the main force of the Reasoning and Expostulation, [*How can I do this great Wickedness, and Sin against God?*]

What? Shall I offer to Kick and spurn, at my Father, my Preserver, my Keeper, my Saviour, my Comforter; My Supream, my only Good; My chiefest Solace, my Exceeding Joy? Has he Nourisht and brought me up, and Fed and Cherisht me all along; That I should go and wax *Wanton* against him; and Trample down all the sacred Mounds set up by him? Shall I be so Vile, so Naught, to Him; that has still shew'd himself so Good, so Kind

of CHASTITY. 109

Kind to me ? Has he so singularly Blest and Obliged me ; That I should so egregiously Slight and Affront him ?

O how can I do this Wickedness, and Sin against God ; and such a God ! Too Great, to be so Dared ; Too Good, to be so Abused. Get thee behind me Satan : Away from me , all ye wicked Companions , that would Tempt and pull me the wrong way : *I will keep the Commandments of my God.* To Depart from him, is Death : And in his Favour, is all my Life. I will never forget his Love, and my Duty : 'Tis his Love that keeps me to my Duty so faithfully ; and that makes me go on with it so cheerfully. Wonderful is all the History of his Kindness to me : Most graciously has he, all along, dealt by me ; And still he goes on to do, O how great Things for me ? How then can I do the great Wickedness, and Sin against my God ?

And after all that I have here produc'd and urg'd against this Wickedness, Can any that Reads what I have now Wrote, have the face to take Part with it ; or speak a word in Favour of it ?  
Can

## 110 *The Glorious Victory*

Can any go about to *Gloze* over such a foul Matter? To Soften and Sweeten off the Lewd Pranks; as if they were scarce any Sins; but only such *fashionable Modes*, as the Abominable creatures might rather be Proud of, than cast down about?

Yet alas! How little does the Greatness of this Wickedness appear, in the Conduct and Practice of some; and in the words and discourses of the most? Are there not the Hardned Sinners, that can Flourish it off, against the Word of God, against the Light of Nature, and against the Sense of all that are Wise and Sober? Say what you will, 'Tis Good in their Eyes: And still they'll be *Brutes*, to *commit all Uncleannefs with Greediness*.

And that which some can make so Light of in their *common Acting*, Others can make themselves as Merry with, in their *common Talking*. Ah Lord! Who looks upon the Abomination, with Lamentation? How few Resent the Sin, so as to Cry for it, or but Cry out of it; and never mention such Transgression, but with accents of Indignation?

Here then,

Let

## of CHASTITY. III

Let me add some brief Application, both to them that have *Fallen*; and also to such as yet do *Stand*.

1. To the *Fallen*. Whatever is past, Yet I would not give you up for *Lost*. Tho' you have Miscarried, and been fore endangered; You may be Raised and Recovered, healed and Accepted. But you must be Cover'd with *Confusion*; Broken in a deep *Humiliation*, and content to bear the Lord's *Indignation*. Yea, there must be a real *Conversion*; or there will be no Salvation.

O lay to Heart the greatness of that *Wickedness*, against which all that ever I have said is not too bad. So lay it to Heart; that God may not lay it to your Charge. So Judge your selves; that you may not be Judged of the Lord. And so Turn from your Sin; that you may not Die in it, to be forever Undone by it: But with such Penitent Publicans and Harlots, as *Zacheus* and *Mary Magdalen*, may enter the Kingdom of Heaven; even before proud *Pharisees*, and Self-Justifying *Predicators* of their own Innocence.

Yet,

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Yet, in this case of the biggest danger, When the Tempter comes again, There must be Resolution, and Violence, to *Resist* him. And 'tis not for you to stand Parlying with him : But give the short answer, and flat *Repulse* to him. Here Fortify your selves, and lay the strictest Engagement on your Heart. That you may acquit you like men, and Escape for the Life of Your Souls.

Yea, not only forbear the *Actual Sin*, But throw away out of your Minds those very *Thoughts* of it, which might be any Inducements, to cast you ever again upon it. *Let the Word of God dwell in you*, to Keep off such vile company from you. And flee the Idleness, the Fulness, and all those Snares and *Occasions*, by which, you know, you have been Catch'd. Take this great and Good man here for an *Example*, That you may do as he did, who have more need of such Caution, than he had. He so avoided the Tempter, (*Gen. 39.10.*) That *he hearkened not to her, to Lie by her, or to be with her*. For that very Company, which makes some so Merry, casts a Godly man into *Melancholly* :

At



## of CHASTITY. 113

At least, gives him Warning , to take such Heed to himself, that he fall not a Prey into their hands. Here then to Keep off , is to keep Safe. And if it grow to such an Aversion ; That the daughters of Heth make you weary of your Life, (Gen. 27. 46.) you are the more like then , to escape such Snares of Death.

Take the Wise man's Advice then against the Whorish woman, Prov. 5. 8. *Remove thy way far from her ; and come not nigh the door of her house.* Get out of such Harm's way : And find you somewhat else to do. Give yourselves to the Prayers and Holy offices , that look quite another way, and will do you a far greater Kindness. Yea, Strive with Him in your Praying, who is ready to Forgive you Returning, and also able to keep you from Falling.

O think nothing too much to do, for your Recovery ; Tho' you use the greatest Self-denial and Austerity : If by any means, you may break out of the Snare of the Devil, and *flee from the wrath to come.* -Yea, count it rich and wonderful Grace from the Lord, if ever you  
be

## 114 *The Glorious Victory*

be Delivered, where it is so very rare for any to make their *Escape*. As that great man has observed, of the *Whore* and her *Haunters*; *Prov.* 2. 18, 19. *Her house inclines to Death, and her paths to the Dead, None that go to her Return again; Neither take they hold of the Paths of Life.* 'Tis a very Doleful consideration: God grant, that every Conscious sinner who Reads this, may be an *Exception* from that general Rule.

O never can you be too Wary of meddling with that which will cost you so dear; and make you Curse the time, that ever you bought Repentance at so sad a Rate: To give you everlasting Torture, for a *Transient* pleasure; and make you feel a kind of Hell within you here, Tho' you should escape the dreadful Hell for ever.

Foresee then, the horrible *After-claps* of those Sins, which may now appear so full of Allurement in your eyes; as to inviegle your Hearts. O look out further, and you shall know 'em better: (better) by those *Stings*, which they leave behind; than by any sweet *Touches*, which now they give. And thus prevent the *wishing* too late, that you had been Wiser, and advised better; Than  
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## of CHASTITY. 115

so dear to Purchase 'em, as to pay your Peace and your Ease, your Credit and your Souls, for them.

2. You that think ye stand safe here, yet count not your selves too high for the Apostle's *Carveat*, 1 Cor. 10. 12. *To take heed lest ye Fall*. If the Temper of your bodies, or the circumstances of your Lives, do not *precipitate* and hurry you upon this deadly Gulf; Yet do not mistake *Frigidity* for Chastity; Nor run into the Sin of *Pride*, Because you think your selves Secure from that of *Lust*. For tho' you wallow not in the *Uncleanness*, You cannot be fitted up for Heaven, to *See the Lord, without Holiness*.

Be watchful then, even against the *Heart-Adultery*, as well as the Actual impurity. And be not Partakers with the Adulterers, so much as in your *Thoughts*: Either to think Favourably of 'em; Or there secretly to Foster the Sin, and play the Beast within. Yea, count the *Verbal Chastity*, also a part of your duty: And give no cause of jealousy to the company, That you have  
lewd

## 116 *The Glorious Victory*

*lewd Hearts* ; because they hear , that you have *Loose Tongues*.

You know, how fashionable it is, to pick up Stories of *Lewdness* ; and dress 'em up, as matter of *Entertainment* and *Diversiſion*, for our Associates : And seem, not a little pleas'd to get 'em by the end, and tattle on, with no concern , but only to turn over and over a *Gamesome* sportive business , fit for Joque and Laughter. Let this custom be never so *Usual*, 'tis never the less *Sinful*. And O how much have the Guilty to answer, (more than upon the score of their own foul Transgression,) for giving the occasion also of all this *Corrupt communication* ; and such wickedness of *Playing* with the great *Wickedness* ; and so, helping to *Harden* the World in it, by making such a *Pastime* of it.

But this *Playing* with it, and *Mocking* at it , will never mend the *Fault*, nor wipe off the *Filth*. No : The *Wickedness* cannot thus grow *Less* : Their *Guilt* will rather hereby wax much greater, who have the *Impudence* so to *Fool* and sport with the *Beastliness* and *Abomination* ; upon which God

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## of CHASTITY. 117

has past the Sentence of *Death* now, and *Damnation* hereafter; which deserves a *Gibbet* here, and *Hell-fire* for ever.

Where's the Grace, or indeed, the Ingenuity, or but common Sense and honesty of those men, who can so *Jest* with that, which is *Abhorred* by the Lord? Do not their *Obscene* mouths betray their filthy Hearts: And make us too well know the *Men* by their *Communication*? For till they be more Cleanly in their *Speech*, as well as decent in their *Port*, and demure in their *Looks*, No other Arts to set off themselves will ever hide the shame of their *Nakedness*. But out of their own *Mouths*, they'll be *Judged*; and by their *Words* they'll be *Condemned*. And God will Laugh at their deserved *Destruction*; as they did Laugh at the forbidden *Abomination*.

Tho' in this Guilt there may be, not only Neighbours among themselves; but even some *Magistrates*, that should make the Offenders smart in their Bodies:

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dies: Yea, or some *Ministers*, that should throw Fire into their Consciences, can yet have the hearts and Foreheads, to make themselves *Merry* with the Dishonour of God, and the Damnation of Souls: Yet, whoever be this way Addicted, Instead of giving any Credit to the Custom, They do but draw a just *Censure* and *Infamy* upon their own Heads. Because such jocular *Descants* on others Lewdness, do but betray the like evil *Inclination* of their own Hearts. When, instead of *Abhorring* the Wickedness, frowning upon it, and expressing their Indignation against it, They are so *Tickled* and pleas'd, to Hear, and to Talk of it.

For how can I take him for an *Honest man*, or her for a *Modest woman*, that runs over the *Narrative* and Repetition of Lewd pranks, with all seeming delight and Satisfaction; as if they had found the greatest *Riches*, or the sweetest *Dainties*?

Is this thy Bewailing and Abhorring villanous Wickedness; and Taking part with the holy God, against his notorious Enemies? Is it not rather, to make  
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## of CHASTITY. 119

thy self an *Accessory*, and a Party? When, if thou dost not the same things, thou *takest Pleasure in them that do 'em*: Which the *Apostle* seems to make worse, even than the things themselves. *Rom. 1. 32.* And if thou art not one of 'em, Yet thus thou shewest thy self, to be of the same *Strain* with 'em.

Yea, so thinking to commend thy Wit, thou provest thy self a very *Fool*. For who else do *make a Mock of Sin*? *Prov. 14. 9.* Ungodly Fools, are the worst of all Fools; and in using their Talent, to *Droll* upon the Pranks of the Lewd; They audaciously reflect upon the Word of God; As if all his Thundering against 'em, and Threatning Hell to 'em, were but the *Jesting matter*, nothing to be Regarded by 'em.

We are told, *Jam. 1. 26.* *If any man seem to be Religious, and Bridle not his Tongue, that man's Religion is vain*: When the common *Vein* of his Speech, betrays his Heart to be but Light and naught; It quite sinks the Reputation of his Religion: And so he draws his own *Character*, little to his Advantage: Making him to be known for what he  
is;



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is; when no better he Speaks: Till his Name at last, grows even as Noisom as his Words.

Who that Fears God, can endure to hear the loose Tongues of lewd *Rakes*, making such rude *Invasions* upon his tender Sense? 'Twould less offend the right Sober Modest man, should you *Spit in his Face*, rather than so to *Load his Ears*, with such worse than *Dung-hill-filth*; as the most *Salacious* Brutes, could they speak at all, would be like to accost us with.

Either find, then, another *Subject* of Discourse; Or Talk of these things in *Sober Sadness*: Not to Corrupt, but *E-dify* the hearers: Not to make Worse, but Correct the Odious matters. *Have no Fellowship with the unfruitful works of Darknes: but rather Reprove 'em.* Eph. 5. 11. For if thou art not a Reprover of 'em, thou makest thy self of the *Confederacy* with 'em. If thou canst Laugh and Jest at the filthy Pranks, Thou comest too near within the *Scrape*, where the old Betrayer of Souls is laying his Nets. At least, thou betrayest thy self to be so much a *Well-*

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of CHASTITY. 121

willer to the wicked Lewdness; that thou art more like to lend the Helping hand, to *Promote*, than to *Suppress* it. For how ready are the Vicious, to catch hold of any thing, that has but the least *Face* of Encouragement, to embolden 'em in their Licentious way? And when they observe others but to *Laugh* at it, or talk *pleasantly* upon it, They'll be ready to conclude, That there's more *Sport*, than *Hurt* in it; and then take their Sin for a piece of *Kindness* to the Company, to make them so Merry.

So that if really thou dost Fear God, and desirest to prevent the Damnation of Souls, Thou'lt keep thy *Laughter* and thy *Jests* for other Occasions; and not be so forward to bestow 'em, where they'll prove thee to be, not only an *Impertinent Fool*, but an *Ill man*.

Let thy *Speech* then be with *Grace*;  
Not to Pollute, but *Profit* the Hearers;  
And where any matters of Lewdness  
come under discourse, Lay 'em with  
such *Gravity* before the company; as  
may rather draw *Tears* from their Eyes,  
G than

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than *Smiles* from their Mouths. Never give thy Tongue liberty to roll and wallow in Smutt and Mire. But be as much afraid of speaking a *Wanton word*, as of doing a *Lascivious deed*. That all the World, which knows thee, may be satisfied, not only of thy true *Modesty*, but of thy serious *Piety*; and thy good Design, and thy earnest endeavour, to promote Religion and the Kingdom of our Lord, and thy neighbours Salvation, together with thy own.

### The Conclusion.

Thus, from the great Example of *Joseph*, that fruitful *Bough*, whose Branches overspread the Wall; Gen. 49. 22. I have gather'd such Considerations, as may yield *Fruits*, not only sweet to the Taste; but Healing and nourishing to the Soul. Wisdom and Grace did shine forth illustriously in him: and Blessings from Above and below, were heap'd abundantly upon him. Gen. 49. 25, 26.

Yet he had his *Crosses*, together with his Successes: And what Good man is there that has not? *Many are the Troubles*

of

## of CHASTITY. 123

of the Righteous : But the Lord delivers him out of 'em all. Psal. 34. 19. This did Joseph find, by a most happy Experience. And the Happiness was doubled upon him, That none of his Troubles could ever shock his Virtues, nor drive away Integrity from him. His Gold was not Lost in the Fire ; but better for the Trial. He was Tempted, but not Worsted : And therefore Blessed. For so 'tis pronounced, Jam. 1. 12. *Blessed is the man that endureth Temptation : For when he is Tried, he shall receive the Crown of Life, which the Lord has promised to them that Love him.*

The Crown is for Conquerors : And he that confers the Grace upon 'em, has also secured the Glory to 'em. Rev. 2. 20. *Be thou faithful until Death ; and I will give thee a Crown of Life.* Yea, he has a Throne, as well as a Crown for 'em. Rev. 3. 21. *To him that Overcomes will I grant to sit with me, in my Throne : even as I also Overcame, and am set down with my Father in his Throne.*

And so, the pious Joseph, that was raised to be next the King of Egypt, shall

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shall be raised yet unspeakably higher,  
To be next the King of Heaven. Such  
honour have all God's Saints. Be they  
never so much despised and Depressed  
now among men; They shall shine and  
Reign for ever above, in the Glory of  
their Lord.

The Promise, indeed, is not to them  
that only Fight; but also Overcome.  
Thou must therefore put on the whole  
Armour of God; To grapple with  
Temptations, as a Warrior; till thou  
become a Conqueror.

And here, to obtain a Victory, will  
give thee the most bright and lasting  
Glory. For no General can be so Re-  
nowned, in the Field of battel, To  
tread down the greatest Armies, and  
take the strongest Cities; as the Chri-  
stian-Champion, the faithful and vali-  
ant Soldier of Jesus, that stands his  
ground, and maintains his own, against  
the Unclean Spirit; and puts all his In-  
fernal foes to flight. No Trophies  
more Honourable than those that are  
thus won, in suppressing the *Fleshly*  
*lusts, which war against the Soul.*

To

of CHASTITY. 125

To deny thy self, and keep under those prevalent Corruptions in thee, which would get the *Ascendant* over thee, and make a base wretched *Captive* of thee, This is truly *Great*; and more than to keep any other Belieged Fort, or give the Rout to any other formidable Foes. Thus thou shalt become *more than a Conqueror, through him that Loved thee*: And infinitely better Ensigns of Triumph than Laurels, Palms, or Crowns of Gold, shall adorn thee. It cannot now be told, or thought, what shall be done to thee; when the King of Heaven himself shall Honour thee.

When, therefore, thou art here Tried, and sore Assaulted, Never sneak and yield to the filthy Tempter: But quit thee like a Man, in defending the Rights of thy noble Soul; against all *Incurſions* arising from the vile Body. Whatever be the Allurement now to Entice thee, Look to the Joy set before thee. For none of all his Baits in this World, which the Devil can offer to thee; will be of any consideration, to

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weigh

## 126 *The Glorious Victory*

weigh with thee , If thou hast but thy Wits about thee ; nor to make any manner of *Compensation* , for the Loss of that everlasting Glory , which waits for thee.

See then thy *Felicity* , in the way of thy *Duty*. Be true to the Knowledge which God has given thee , and *stir up the Grace of God that is in thee* ; To make such an effectual Resistance against the deadly Enemy , That he may *Fly from thee*. Never suffer the known Deceiver , with any of his egregious Cheats , to Impose upon thee : But *Resist him* , *steadfast in the Faith* ; and go forth in the strength of *Christ* ; Strong in the Lord , and depending upon his Almighty Help.

Go on so *Conquering and to Conquer* , all that stands in the way of thy Duty and Safety , thy Peace and thy Bliss ; Till thou reach to the happy *Retreat* , the place of thy  
ever-



*of CHASTITY.* 127

everlasting Rest : Where thou shalt  
commit Sin no more , nor be Tempt-  
ed to it , nor receive any farther  
Trouble for ever from it : But Tri-  
umph over all thy Foes, with a Heart full  
of Ease ; and Rejoice in thy Blessed  
Lord, with a Joy unspeakable and full of  
Glory.

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FINIS.

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of CHASTITY 127

...no more, nor be tempted  
ed to it, nor receive any further  
Trouble for any more but the  
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amply over all my foes, with a  
of ... and rejoice in thy blood  
Lord, with a joyful heart and  
Glorious

FINIS

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